The RELIEF SOCIETY Magazine

X No. 2
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Margaret, aged five, had been very rude to a little guest, and after the child had gone home Margaret's mother told her very feelingly how grieved she was at her rudeness.

"I've tried so hard to make you a good child, Margaret; to teach you to be polite and kind to others, and yet, in spite of all my efforts, you are so rude and so naughty."

Margaret, deeply moved, looked sadly at her mother and said, "What a failure you are, mother!"

Half a Loaf

A colored congregation in Louisiana, hearing that a college in Kansas was conferring the degree of D. D. for the reasonable "consideration" of fifty dollars, decided to add to their prestige by raising the required sum and having their pastor decorated with those dignified initials. Strenuous effort failed to raise more than half the amount; but, nothing daunted, they forwarded twenty-five dollars, with the request that the college would forward the first "D," so that they could begin addressing the reverend gentleman as Doctor, a favor which they were sure would assist them very much in collecting the price of his "Divinity."

THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

Vol. XX FEBRUARY, 1933 No. 2

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The tailor had called to collect his bill very frequently of late, but without success. Finally, in desperation, he said vehemently, "Mr. Swift, I must insist that you make some definite arrangement with me."

"Why, surely, " replied Mr. Swift, most agreeably. "Let's see. Well, suppose you call every Thursday morning."

A First Consideration

A teacher who was firmly convinced that a knowledge of the paintings and sculpture of the world was as essential as the "rule of three" had been explaining to her young wards some of the history connected with Rodin's famous statue, "The Thinker." She then asked the children what they thought he was thinking about.

"Oh, I know," replied one little girl. "He's lost his clothes, and he's wondering where he's going to get some more."

A Dead Loss

Mrs. Hartley had for her cook a pompous young mulatto named Julius. One Monday morning Julius went about his work with a most lugubrious countenance. When Mrs. Hartley inquired as to the cause, he answered, dolefully:

"I'm mighty misfortunate, ma'am; that's what it is. You see, it was like this: I went to church last night, and when they came round for the collection I give a quarter. Yes'm, that's what I thought. Then when I put my hand in my pocket again I found out I had made a mistake and put that five-dollar gold piece you gave me in the basket. Five dollars!"

"Well, of course, Julius, that is a good deal," said Mrs. Hartley, sympathetically, "but don't feel too sorry about it. Just think how much good that money may do!"

"Yes'm, it ain't that; but you can't fool the Lord. He knew I only wanted to give a quarter. He won't write down in his book, 'Julius give five dollars.' No'm; he will put down in black and white, 'Julius, one quarter.' That four dollars and seventy-five cents sure is a dead loss."

O Mocking Bird, I Heard You Sing

By Elzada C. Brinkerhoff

O mocking bird, I heard you singing clear,
When gleaming shadows dimmed the light of day.
The moon in beauty rose, the leaves did sway
In summer's evening breeze, while high and clear
You sang the songs that other birds have sung,
The robin's song, the lark's, the sparrow's too,
And countless chirps and twitterings unknown
To me; yet on and on you sang alone;
Sheer ecstacies sprung from the throat of you.

When first I heard you sing, contemptuous,
I sneered and said, "You are a copy-cat.
You're like the human race, like all of us
Who filch from others, thought, Copy-cat."

* * * *

I'd rather sing and think the words that fall
From others, than not think or sing at all.

BEAUTIFUL OGDEN CANYON IN WINTER *Glen Perrins*

THE
Relief Society Magazine

VOL. XX FEBRUARY, 1933 No. 2

The Impenetrable Shield

By Judge Nephi Jensen

ON the 10th day of December, 1919, Dr. Fred Winslow Adams, of Brooklyn, New York, preached a noteworthy sermon. He chose for his theme, "The greatest safeguard against temptation." In order to be thoroughly prepared for the discourse he interviewed by letter a number of world notables, on the subject in hand. He asked each one of these outstanding men what they regarded as the best safeguard against evil. Here are some of the responses received:

"Will," Irving Bacheller.

"The will to resist," Oscar Strauss.

"High Aims," Andrew Carnegie.

"Healthy Interest in Good Things," Rabinderath Tagore.

"Knowledge," Arthur Brisbane.

These answers present an interesting array of ideas on the vital question of moral restraint. The group of responses are significant because of the variety of minds that have made contributions. We have here the views of a noted man of letters, a famous philanthropist, a great captain of industry, a profound philosopher, and a brilliant journalist, on an all important matter relating to right living.

It would be a very profitable study in the secret of moral control to seek for a common denominator of these answers. Is there such a common denominator? Is there some master word into which all of these fine words are reducible?

Irving Bacheller insists that "will," is the best safeguard against evil. His conclusion is based upon the popular idea that "will" is the most dominant attribute of selfhood. But if we think the matter through we shall discover that there is something that controls the will. I cannot say, "I will," unless I can say "I can." That is quite evident. I cannot say "I can" unless I can say "I believe I can." That is equally certain. Moreover, if I am rightly disposed morally, I will not say "I will" unless I can say "I ought." And, I cannot say "I ought," unless I can say "I believe I ought." So back of will is the belief that we can and ought to do the thing we will to do. That is faith. It is faith that moves the will to do, to dare, and to achieve. It is faith that controls the impulses and aspirations of the heart! And guards the soul against its deadly foes.

OSCAR STRAUSS' "will to resist" is reducible to this simple gospel word, "faith." Why do you resist temptation? You are tempted

to tell a falsehood. Why do you resist? Because you believe intensely that truth is one of the enduring realities; and that it is base and ignoble to desecrate the truth. You are tempted to be dishonest. Why do you refrain? Because your soul is held in control by the unshaken conviction that honor is better than gold; and that integrity is worth more than all the wealth of the world. You are tempted to harbor an impure thought. Why do you shrink from the deadly intruder? Because in your heart of hearts you believe that purity of life is the only nobility; and the only passport to the abode of the Gods. You are tempted to be hateful. Why do you shun the enticement to wrath? Because your soul is gripped by the holy faith that God is love; and that to become like him is the only supremely important achievement. Faith in the true, the pure and the noble is the sustaining strength and power in the will that resists sin's deadly enticement.

The Indian philosopher, Tagore, concludes that "A healthy interest in good things," is the strongest shield of the soul. Undoubtedly an abiding "interest" in worthwhile things is a most valuable moral restraint. But what is it that gives us this lively interest in high things? You are interested in preserving the sancitity of your body, because you believe a clean sound body is the basis of all worthwhile possessions. You are interested in guarding the integrity of your mind because you believe that a clean, untramelled intellect is absolutely necessary to the highest culture. You are interested in keeping unsullied your imperishable soul, because, you believe devoutly that the human personality is the highest and sublimest thing in the world. It is faith in "good things" that gives to us that healthy "interest in good things," that arms us with strength and courage to shun evil things.

EVEN "knowledge" is not as trustworthy as faith as a safeguard against sin's encroachment upon the sanctity of the soul. Knowledge will hold the temper at bay when the mind is vividly awake to the terrors of evil. A popular wrestler, who in his youth had learned the facts regarding strength-destroying nicotine, became an addict to the weed. One day a friend of high ideals saw the idol of the wrestling fans, smoking, and sharply reminded the noted athlete of the injurious effect of tobacco addiction. The wrestler instanty became serious. For the moment he recalled what he had learned about the destructiveness of nicotine. He threw away the cigarette. But within an hour he was seen smoking again.

This athlete had only dead knowledge of the enslaving effect of the cigarette. This knowledge only controlled his conduct for the moment it was actively present in his mind.

Quite in contrast with this incident in the life of this athlete, is the story of a young man who had been kept from smoking by a more potent restraining power. Some years ago there arrived at the mission home of one of the American missions of the Church a bright-eyed ruddy-cheeked young man who had been sent out to do missionary work. It was the custom of the Mission president to quiz the new arrivals in the field, rather searchingly about their past habits, and practices. After he had interrogated this young man at some length he asked him point blank,

"Did you ever smoke?"

"I have never tasted tobacco," was the instant truthful response of the boy.

What had been his shield against the most popular and widely practiced vice of our times? Not knowledge. He had never made a scientific study of the health-destroying, nerve-stupifying, and mind-bewildering effect of nicotine. But at his mother's knee, in the Sunday School, and from the pulpit he had been taught the simple truth that God had said, "Tobacco is not good for man." These terse divine words had been written upon the tablets of his soul by the fire of a living faith. This faith was the impenetrable shield of his soul.

FAITH is more than knowledge. It is knowledge plus. It is knowledge in action. It is an awakened active attitude in respect to right and wrong that nerves the soul with strength to resist every temptation.

The story of Joseph's resistance of the wicked advances of Potiphar's wife, is one of the most inspiring examples of moral integrity in the history of the race. No man was ever more sorely tempted. And yet he answered the woman's evil proposal with a most positive declaration of his fidelity to principle and loyality to God: "How can I do this wickedness and sin against God?" There is the eternal ring of virtue in these words. They came from the depths of a soul that was as true as truth. Joseph's rebuff of the siren's wicked advance is an imperishable monument to the majesty and grandeur of a clean mind and a pure heart.

Back of this courageous refusal to consent to moral degradation was a soul-controlling conviction of the enduring sanctity of personal honor; and an undying belief in the reality of divine law. This faith was the fiber and sinew of Joseph's moral strength. His thoughts and conduct were controlled by the all-controlling faith which is the soul's integrity to truth.

FAITH in God is the awakened sense of our divine son-ship. This consciousness of the divinity within us gives to our souls a sanctity which we dare not desecrate. The fixed conviction that our spirits belong to the family of the Gods brings home to us the ennobling and controlling thought, that all our deeds mar or make our souls, that have the opportunity of returning to the presence of God. Souls gripped by this sense of the eternal consequences of thought and deed, spurn temptation's insidious smile.

Faith in the reality of immutable divine law, vests the soul with the awful sense of accountability to a Moral Governor of the universe. This abiding feeling of responsibility to one who is just, true, and holy is the real monitor of the soul. It is by the unerring guidance of this inner moral force that we are led safely past the reefs of moral danger and pitfalls of vice. He who "endures as seeing him who is invisible" is kept by that very sense of the nearness of God, in harmony with the pure purposes of the Most High.

Faith's long range view of time, makes eternity part of the present and gives to our every thought and act —an eternal significance. This deep sense of the all-enduring effect of our deeds sobers us and puts us on our guard against the recklessness of the eat-drink-and-be-merry spirit. Out of the consciousness that life is not a swiftly passing idle moment

but an eternity of limitless possibilities comes our deep sense of moral values. The settled conviction that there is a vital eternal difference between right and wrong is the strong enduring armor of the soul.

OUR conduct is controlled by something deeper and stronger than beautiful sentiment or fine-spun ethical distinctions. The soul's integrity is kept inviolate by robust enduring convictions of the terror of evil; and the everlasting worth of rectitude. It is faith ever living faith, in the good, the beautiful, and the true that gives the soul its strong moral bent and attitude; sets the heart immovably upon the things that are high; and puts one's life in harmonious union with the God of all righteousness. It was this noble thought that inspired the apostle to say, "Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked."

THE soul-fortifying strength of this vital faith finds its most splended expression in modern times, in the lives of the Latter-day Saints. There is space for only one or two instances of the soul controlling power of this moral force.

The morning paper of January 2, 1931, carried a report of a lecture by Dr. George W. Mursell, noted psychologist, before the American Society for the Advancement of Science, on the effect of religious training on delinquency. The conclusions he announced were based upon tests he had given to 600 Ohio reform school boys, and 400 boys outside the reformatory. The boys examined ranged from 12 to 18 years of age. As a result of this investigation, he affirmed "that there is no significant relation to religious training and delinquent and non-delinquent behavior—that whatever causes one class to be delinquent or non-delinquent, it is not religious training, knowledge, attitude or background, as measured by these tests."

The day before this report appeared, two young men returned home early in the morning from New Year's Eve parties. The one came from a popular club. He reported that it was "wide open." Men and women smoked, drank, revelled and told obscene stories. There was nothing formal or dignified about it except the apparel of the guests.

The other young man returned from a party given by the Friar's Club of the U. of U., made up of returned L. D. S. Missionaries. There were present seventy couples. In giving his report the young Friar said: "We had a jolly, lively, good time."

"Did any one smoke?" a friend asked.

"I did not see a cigarette."

"Did any one drink?"

"I didn't see a single flask."

"Did any one tell questionable stories?"

"I did not hear a coarse word."

This last story is warrant for a conclusion quite at variance with that of Dr. Mursell. It may be that the inculcation of vague and sentimental ideas about God, and His laws, has no deterrent effect upon the moral conduct of youth. But boys and girls who are deeply and profoundly impressed with the reality of God, and His salutary laws, by the impress of a religion of real faith stimulating power, are protected by this vital faith from the errors and follies of the world. These seventy young Friars and their partners, had been taught from infancy that the

All-wise and beneficent Father had said that "strong drink" and "tobacco" is not good for man. By the faith-awakening power of a religion which has upon it the unmistakable marks of divine vitality, the idea of the wrongfulness of the use of stimulants and narcotics had become ingrained in the very mental and soul fiber of these young people. This faith in the reality of the divine injunction against the desecration of the body and mind, with deleterious things had become entwined into the very nature and being of these young people; and it kept them circumspect on the night when those not likewise shielded were carried by a spirit of conviviality and frivolity into harmful and destructive excesses.

ONE of Utah's District Judges a few years ago bore eloquent testimony to the restraining and refining effect of this vital faith. In his young manhood he became a little skeptical through reading Darwin and Spencer. While his doubts were still giving him some disquietude, he attended a social function at one of the popular clubs of Salt Lake City. The room was blue with tobacco smoke. Wine glasses were clinking amid the empty laughter of excessively convivial men and women. All restraints were thrown to the winds. There was a total absence of dignity, refinement, restraint and those things which are characteristic of human life at its best.

After spending a few minutes at this club, the Judge walked over to the Assembly Hall where an enthusiastic meeting of Mutual Improvement workers was in progress. The hall was filled to capacity with eager, earnest devotees of the ennobling idea of human enlightenment and uplift. A fine spirit of dignity, serenity and self-control pervaded the whole gathering. Order and decorum reigned supreme. Those who spoke were impressed profoundly with the eternal importance of high thinking and fine and noble living.

As the Judge walked away from this gathering he silently soliloquized, "There is a difference between this group of splendid earnest young people, and the crowd at the club."

Surely there is a "difference." What has made this difference? These Mutual Improvement workers had been awakened by a soul-enlivening faith in the divinity of the human personality, and its eternal significance. This deep rooted faith had guarded them through the years of youth from the pitfalls of vice; and fired them with a deathless zeal for things that are fine and high.

Only a religion of high spiritual power can fortify young people against temptation as these young people were fortified. For only such a religion can awaken in the heart the intensified faith in things that are deep, pure, true, and high, that makes the soul imune to the onslaughts of vice. Mormonism, more than any other religion, of today, possesses this marvelous faith-stimulating power. It actualy awakens in the hearts of those who come under its benign influence a keen, abiding sense of reality of God's law, a deep and enduring conviction of man's kinship to God and a certain assurance of immortal life, and the eternal possibilities and glory of the human personality. This vitalized faith has given to the Saints a firm set moral fiber, that keeps their hearts securely anchored to the beautiful, the good, and the true.

Full Measure

By Alberta Huish Christensen

Awarded Second Prize in the Eliza Roxey Snow Poetry Contest

I CANNOT feel, beloved, that life has failed
To fill the promise of love's early dream:
From that far bluff, how could we two have seen
The long encumbered miles that lay between
Our dawn and dusk—the weary rainless land,
The forest standing ominous and still.
And seeing not, perhaps we asked too much
Of stubborn soil, we chafed that calloused hand
Need clear away the wood-entangled hill.

But oh, in tender memory I hold
Spring dawns that tore asunder our despair,
Piping the mountain shoulders with their gold—
And I shall also take into account
That greater thing than fruitage of the vine;
Richer than heaped-up harvests, in amount—
Our love,—which never lost its lucent gleam,
But held us to the pattern of our dream!

ALBERTA HUISH CHRISTENSEN

Your Home Beautiful

By Mabel Margaret Luke

Color and Color Schemes

THERE is no more important element in the decorative scheme of a room than color. Wise color management is one of the most effective, and certainly the least expensive means of beautifying the interior of our homes. When close economy must be observed in decorating rich colors may often take the place of rich materials. The proper employment of color can often accomplish marvelous results.

Everyone is affected by color, consciously or unconsciously. It is all about us. We cannot escape from it if we would. In our homes color creates the atmosphere which has an effect on our thoughts, our moods and our actions. If used correctly it is a force that greatly enriches home life. Color appeals to our emotions. South America, Mexico, The Orient are more emotional and hence more colorful.

Imagine, if you can, a colorless world, no color in flowers, trees, birds, sky and people. It would not be a pleasant place in which to live. Now, picture a room without color. How uninteresting, how insipid, how monotonous.

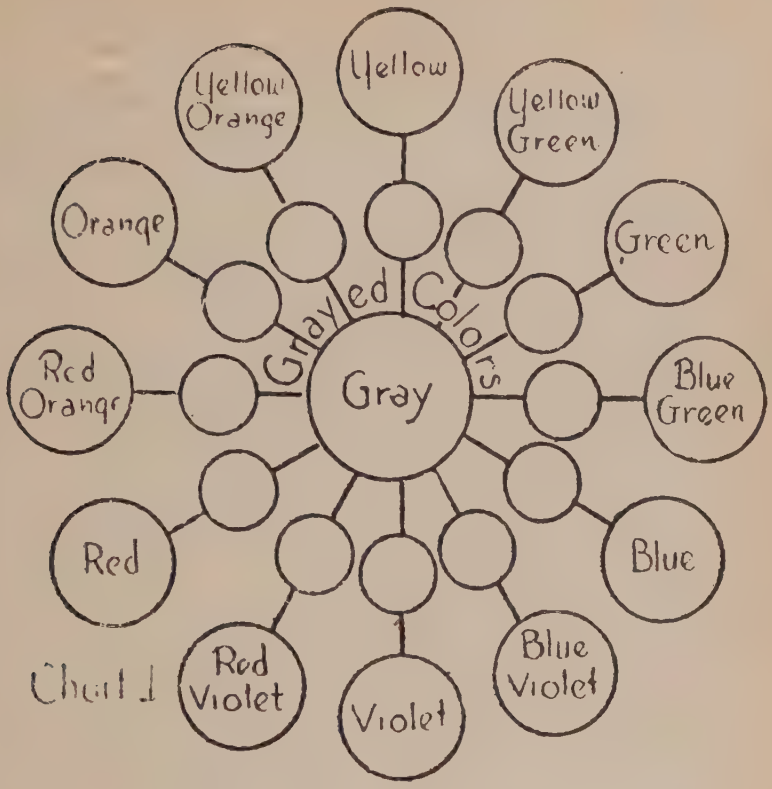
Not long ago, so-called serviceable colors (that didn't show the dirt) were popular. Every room was of drab mustard homeliness. Fortunately, however, within the last few years the world has become color conscious. There is decreed a brighter note in house furnishing. Dull and depressing colors are doomed. Even the simplest articles used in our homes are in bright, cheerful attire.

Because of the importance color has assumed it is very essential to know the important principles of color harmony. Many people not knowing these rules lack courage where color is concerned and while realizing it is an important instrument are afraid to make use of it in a decided manner.

Everyone recognizes the wondrous harmonies and richly varied qualities of tone of a great pipe organ, but there are only a few who know how to manipulate the stops and keys in order to bring forth these results that thrill. Just so it is with color. We enjoy its marvelous effects, but are afraid to venture in the production of these effects ourselves. Perhaps we have made attempts and been discouraged by the outcome. This disheartening result is altogether unnecessary as the employment and combination of color is based on easily understood and mastered principles.

To begin a study of color we must work from the three primaries, red, yellow and blue. These are called the foundation colors because they cannot be made from any other colors, and from them all other colors can be derived by combining with each other and black and white. In fact, the United States Bureau of Standards have secured and standardized 15,576 tones, shades and tints from these three primaries.

THE primaries have certain qualities and into whatever



combination they enter carry these qualities with them. For example: Blue suggests coolness and restfulness. Yellow, light and cheerfulness. Red is an advancing color, warm, active and aggressive. If blue and yellow are combined we get green. Now green will partake of the qualities of both blue and yellow —it is light and cheerful, yet cool and restful. Blue and red combining give violet, which has a neutral effect as the qualities of red and blue are so opposed they counteract each other. Combine red and yellow we will secure orange, having the qualities of both red and yellow. These three colors resulting from the combining of the primaries are the secondary colors. If the primaries are not combined in equal amounts we would secure different tones, for example blue might be combined with just a small amount of yellow, resulting in a blue-green and would, of course, partake more of the qualities of blue than yellow.

A word about the use of black, white, gold, and silver, which are theoretically not colors, and grey which is a combination of black and white, (or perhaps tinted so that it is yellow-grey, blue-grey, green-grey, etc.) The first four and pure grey do not have advancing or receding qualities. All make excellent backgrounds. Black, white, gold and silver will prove useful as accenting

colors. You will do well to observe this precaution in the use of black and gold: Much is quiet and distinctive, a medium quantity is noisy and vulgar, and a small amount is elegant and very valuable for emphasis.

Before attempting to discuss color further it will be necessary to define a few terms. Tint is any color combined with white, a shade is any color combined with black. Examples: pink would be a tint and maroon a shade of red.

Value is the degree of lightness or darkness of any color. For instance, yellow is light or high value, violet is dark or low value. This principle is of much importance. If we introduce into a scheme an article that is so light it seems to jump out of the background, or so dark it sinks in, its value is too high or too low.

In connection with value we must consider scale, which when applied to color is the proper degree of correspondence in the value or intensity (strength) of the colors used. This does not mean that all colors must be light or dark, or of the same intensity. Notes of brighter, stronger colors should be introduced, but these contrasting colors should not be so different as to clash. If when one enters a room any object because of its color seems to call attention to itself it is more than likely out of scale.

AS a rule all colors must be subdued or greyed in using. Full intense colors must be used very carefully if at all. Of course, to what extent this can be done depends on the room and its occupants. Having great patches of colors in full strength for the person of refined sensibilities would be very much like living with a brass band and would soon prove very irritating.

Colors have certain physiological effects which we will not take up in detail, only to illustrate. Blue is the color of coolness, of space and tranquility. Its influence is quieting, and restful, and it can be used in large quantities. However, if used too much it may have a depressing effect, especially on people that are inclined to be melancholy. Green is safe to use in quantity. We may follow nature in this regard. But even this if used alone would prove tedious. Red if used to any extent is not wholesome to live with. It is fatiguing and irritating.

Because of the tendency of red, orange and yellow to be advancing they can have an effect on the apparant size of a room, making a room appear smaller. Blue and green being receding or retiring colors will give an effect of space. The question of value also comes in—the lighter tints seemingly enlarging a room, and the darker to draw together, or make it appear smaller. A light color on a ceiling makes it appear higher, a dark lower. Important applications of these points can be made in our own homes.

Red, orange, yellow and tints and shades of these colors are on the warm side of the spectrum; blue and green and perhaps violet on the cool side. Therefore, if you were "doing" a room of northern exposure or of little light you would want to create the effect of light and warmth by using the warm colors. To give the effect of artificial sunshine the tints of yellow are best as they reflect the light. In a room flooded with sunlight cooling colors as blue and green help subdue the brightness. The law of appropriateness is as important here as in other fields and this rule might not always be applicable, but it is usually advisable.

IN planning color schemes for rooms we can do no better than to follow nature's example. She has used the darker hues for the base, lighter for the trees and mountain or middle distance, and lightest of all in the sky, then into this as notes of interest and accent she has brilliant colors in the flowers, the birds and the butterflies. This is true in our rooms,—the floors darker, the walls lighter and ceiling lightest of all, and then use bright notes for emphasis.

A good rule to follow in planning your color scheme is to chose a foundation or key color, which should be about fifty percent of the color in the room, then the relief or contrast of about forty percent and the remaining ten percent in accenting color or colors.

It is essential that all the primaries be present in every color scheme or the eye is not satisfied. Do not understand this to mean that red, yellow and blue must be present in every room, but combinations or shades, tints and tones of these colors. For example we might have yellow as the dominant color, if with it we used violet, the complementary of yellow (which contains red and blue) the scheme would be complete. Or green, orange and violet is a complete harmony as every primary is represented in the composition of the secondaries.

In our homes we must have a number of colors agreeably assembled for it would be just as impossible to produce pleasing effects with only one or two colors as it would be to have a harmonious musical composition of only one note. Color harmony may be of two kinds, with variations of each. The first group is Harmonies of Likeness, or when the colors have enough in common to make them congenial, and Harmonies of Contrast in which colors lacking in any common quality are so opposed that each sets off and lends emphasis to the other.

THE first of the Harmonies of Likeness is a Monochromatic Scheme, in which different values and intensities of the same hue are used. Unless handled with care this harmony would prove monotonous. An example of a Monochromatic harmony would be a room in which the walls and woodwork were in buff, the ceiling ivory, the floor in natural oak and the curtains cream. To satisfy the eye they must be introduced to the other two primaries which may take the form of lavender in the upholstery, cushions or pottery.

The second Harmony of Likeness is an Analagous Scheme, or one in which is used several hues with a common element running through all, that is colors that are neighbors on the color wheel, and here too we will use a small amount of the complement of the main color to complete the harmony, for instance we might start with green, a tint of which we would use on the walls and woodwork, a greyed yellow-green in the drapes and upholstery, cream in the curtains, combined with the complementary of green, which is red, touches of which might be in the drapes, in a vase, or in a bowl of roses. The analagous scheme may often get us in trouble because of the sensitiveness of some colors such as blue. A normal blue, a blue green and a blue-violet would clash if used in proximity. Therefore it is a pretty safe rule to stay between the primaries and secondaries on the wheel. Do not include hues on both sides. This rule does

not apply to orange, tones of which may be used together on either side, including yellow, yellow orange, orange, red-orange and red, and all shades and tints of them.

The first of the contrasted harmonies is the complementary scheme in which a color is combined with its complementary or the opposite color on the wheel. This completes the primary triangle necessary for harmony. Because complementary colors intensify each other this scheme must be used with great care, the colors being greyed, otherwise the effect can be harsh and crude. A great deal of neutralizing color such as grey is usually best in this scheme. A good illustration of the way to use this harmony would be to have the foundation color blue, with grey for the neutralizing tone. As an accent use the complementary of blue which is orange, or some form of it as peach or apricot.

THE Triad is perhaps the most commonly used as well as having very interesting possibilities if the colors are modified in either quantity or intensity or both. They must not be used in equal amounts. The rule for this harmony is to choose three colors lying at equal distances from each other on the color wheel. The first harmony would be the primaries, red, yellow and blue, the second—orange, green and violet, a third—yellow-green, red-orange, and blue-violet, and so on we might go around the circle. The second of these would be illustrated in the following room:

The walls are of biege, paneled and painted, the woodwork in old ivory enamel. On the floor is a rug the predominating color of which is deep plum. The curtains are of biege net, the overdrapes of chintz in tones of plum, rose and green. One chair and couch are upholstered in the same kind of material as the drapes, another chair in plain green rep. Accents in cushions, in lighting fixtures and bric-a-brac are in gold, blue and green. An interesting note is often struck by the introduction of the complementary color of either of the triad colors into the scheme. Blue in the above room is an example of this. Incidentally this room would be very suitable for a northern or eastern exposure as the predominating colors are warm.

Before leaving color let me suggest that to have a lovely house a unity of treatment should prevail. It is something of a shock to pass through a succession of rooms whose color schemes are so entirely unrelated to one another that their clashing is almost audible. This does not mean that you cannot have variety. You can, but there must be a thread of continuity running from room to room so that they will seem to be a part of the whole.

The Cloud

By Miranda Walton

I saw a cloud the other day
Gloomy, dark and cold;
But from the outer edge was thrown
A rim of purest gold.

It made me think the sun would shine
Throughout eternity;
I pondered what a lovely place
The other side must be.

Annie's Awakening

By Linnie Fisher Robinson

WHO has the thread?"

"Not I," chorused a half dozen voices.

"Why, Annie Condor, you have it," said Sarah Hall, laughingly.

"So I have," said Annie, in surprised confusion, "I didn't notice it lying there."

There was a pause for a moment, then Janet Brown resumed, "As I was saying, none of us ever have what you'd call real vacations, but then none of us miss them very much."

Annie Condor's hands fell lax in her lap, her eyes took on a far away expression, she forgot the quilt before her.

It was Janet who said: "Why, Annie, I declare if you're not woolgathering today, and you the fastest quilter in Green Valley."

"I was just thinking," said Annie, "that we do miss them—the real vacations—there's Nellie Jorgens, the doctor says her whole trouble is nerves. Do you think, with a real vacation every year, she'd be in the fix she's in?"

"I don't know as anyone could give Nellie a vacation," Sarah said. "Nellie'd be afraid to go away for fear something would be wasted in her absence."

Annie's pale face flushed, "It's really my fault," she said slowly, "that we're a bit personal today; but married life either makes women saving or wasteful; and if it makes you saving on a farm where there's so much waste, for lack of help and time, you soon become a slave. It's better that life should make you lax—on a farm."

There was a storm of protest. To think Annie could say that, and her the neatest housekeeper in Green Valley.

Annie looked calmly at the group of friends she'd sewed with close to thirty years.

"I just want to say there's no use fooling ourselves any longer, we do miss real vacations, and we miss 'em badly. I always meant to have one, but I never have. Maybe—well, well — where's that thread gone now?"

Janet broke the perplexed silence, "I guess if you'd wanted one bad enough you could a' had one; you have the finest stock, the finest crops, in fact, the finest farm. Now my John says if we were you we'd sport a lot, and take trips—long ones, you bet."

"But," said Annie with a traitorous feeling, yet speaking in spite of herself, "we don't own them—our farm and things—they own us! For years our mortgage owned us, and we gave all that was in us to lift it; it took years because of the taxes and machinery needed. There's times good and times bad; and in the bad years taxes remain the same, and eat up the good year's profits. Why, I've lived from month to month, waiting for the egg check —waiting to see it go for mash and light bills; the milk check for interest, and any left over saved for taxes and the mortgage. I'd hope for a time when there'd be a surplus; and when there was, there'd be a cow bloated and dead that had to be replaced. Every coat I ever wore was bought for the warmth and wear of it; and now—" Annie's voice trailed off.

The women's quilting club of Green Valley was silent; if any others had such thoughts as Annie voiced they were not going to say so; they savored too much of rebellion, and sounded downright traitorous to farm life and farm men.

"Well, you've had a fine table, Annie, and good warm clothes—a good car—"

"We've all had that, more or less," said Annie mildly; "but what for? To feed hired help and ourselves, so's to keep up strength for more work. It's stretch and strain, and disappointments all down the trail, and only in years comes victory, and some times not then. It may be alright for them who live only for the physical, and food's all they require; but any woman who has pride enough to scour and clean, and scrimp and save, has a longing for more than food. How'd it be to have long evenings of pleasant companionship without the talk being about the grasshoppers, water shortage or the potato failure. And then only after the men have come in at dark, starved, cross and tired, to make hours of washing milk pails, sweeping the kitchen, where odious boots and shoes speak eloquently that they must be kept out of the cold if your men are to keep well. Where bathrooms, shining in the afternoon, are covered with hay leaves and black from the different hands that have splashed and entirely destroyed their cleanliness. Even the hired girl, if you have one, gets cross, by that time."

The ladies looked even more aghast.

Martha Williams spoke up, "I've had those feelings, too, sometimes—round about haying time. You're tired, that's what! With my great weight and rheumatism I'm happiest now at home; a warm house and food fills me with content."

The ladies laughed—even Annie; for Martha's deep drawling tones, and her more than two hundred pounds were loved by all.

In a few moments all was normal again; quilting talk of every day pleasantness began, the new neighborhood twins, Safira's quince jelly that took first prize at the fair, the fire that broke out in the Johnson's basement—all these were viewed and reviewed until at last another quilting day was over, and the ladies departed for home.

Annie Condor, driving the family car over the jolty roads, scarcely noticed that fall was reigning in splendor upon the mountains; she only saw the car, dusty with mash, and spattered with mud. It was no use trying to keep it shining, even if it was practically new, no one had time to clean it but she; and only that morning, right after she'd washed it, pa had made a flying trip for mash, since the pigs had, somehow, got into the chicken coop and eaten the last of it. Their one and only truck was already being loaded with third crop hay; so, as was often the case, the touring car must act as second, or emergency truck. She drove straight to her door, disdaining the yawning garage, some of the family would need it—why drive it in?

Hyrum Condor, coming tired and sweaty from the field, followed Annie into the house. He sat down on the edge of a straight back chair. Annie turned, "That's the way all farmers do," she mused to herself, nodding to pa, "sitting on the edge of their chairs, like as though it 'ud help 'em get out quicker. That's what I've always hated about this farm—never a minute in a chair, but you feel you're stealing it, 'less 'tis

ten or eleven at night, and then you're stealing health from your work tomorrow. Winters it's worse —sorting apples in a cold, damp cellar, breaking ice from the buttermilk-barrel, cleaning coops, and mixing mash, pruning trees, and plowing, when the wind and cold fairly make one stiff! why we're just nothing but machinery that keeps oiling itself for work!"

Annie beginning to tie on an apron, came to with a start, what was that pa was saying? "Got a chance to sell out? when? who?" said Annie breathlessly. "—and I been thinking," said pa, "as how—maybe we better, and move to the city, like you said you wanted to; we could take a long trip, too, if the boys got jobs; and then there wouldn't be no barn yard to carry in, or so many weeds to bother you. Maybe I'd have time to help you in your flower garden; you wouldn't have no separators, or milk pails, or milk strainers, or churning to bother you, then; and we could clean up, come evening maybe"

Pa ceased talking, and began looking out of the window at the land he'd practically given his life to; dust and hay leaves clung to the creases of his collar. His shoes under their dust, from the field, were hardened and cracked; but pa was totally unconscious of them. He was already mentally saying goodbye. Annie did some quick thinking; what did life mean? what were they here for? The boys were strong, healthy, clean, young fellows; they were industrious, and liked school. By saving and choring winters, they could go on; would they be able to if they moved to the city? The satin slippers, she'd longed for years ago, were not wanted so much now. Suddenly it was clear to her—what she wanted was for them she loved to be happy; pa was happy here. She remembered how he'd looked the day he finished off the mortgage, and the triumph on his face when after a struggle they'd raised the taxes, too. And the boys—mixing college and cows, and fine laying pullets—Annie began to think of supper, that fresh, whole wheat bread, and the new butter—there was apple sauce—

"No, pa," she said, beginning to stir around briskly, "I never did want to sell."

"You never wanted to sell!" echoed pa, following Annie into the pantry, where she began pouring a pan of milk slowly into a shining white pitcher.

"What is it you've wanted all these years, Annie?"

Annie picked up a spoon and guided the cream safely in with the milk; then she said, with new discovery in her tones, "I guess I just wanted a little choice in the matter."

Bouquet

By Estelle Webb Thomas

Dear Mid-Victorian ladies,
Sweet belles of yesteryear,
Whose charms Time's gentle traces
Have rendered yet more dear.

Though the rose in your cheeks has faded,
And your eyes less brightly shine,
I shall seek 'mongst your gentle numbers
To find my valentine.

I've a love for the old-time graces,
That fragrant old bouquet
That bloomed with your lovely faces,
And faded so soon away.

I think of my mother's garden
With its phlox and columbine
Where she plucked for her boy a nose-gay—
My first sweet valentine!

Should the Rural Counties of Utah Employ a Trained Social Worker?

A Discussion of Some of the Issues Involved

By Joseph A. Geddes

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Abstract

THE welfare work the L. D. S. Relief Societies are doing constitutes an experiment of considerable magnitude in Volunteer Welfare Work. With the aid of a trained service in Salt Lake City there is in process of development a semi-trained service in the rural areas. This important effort naturally encounters many handicaps. Among them is a lack of any county service in the rural counties which provides for the neuclei of machinery on which modern social work depends for its success. If a county case worker and clearing machinery were provided particularly in the larger counties, volunteer social work could move along more rapidly towards the important goals of Social Work. The Combination-Plan in which many of the counties rely on the local bishops for the distribution of county relief further complicates the problem by introducing a different set of factors. These factors are of such a nature that in most cases they must be worked out by the county unit. There is danger that the L. D. S. experiment in building up volunteer machinery may itself be jeopardized through the taking over of county services without in turn being able to control county problems. A trained county case worker to center effort on county problems and to aid volunteer service in developing machinery for clearing, for cooperation between agencies, and for the gradual growth of types of services needed for effective social work, would make it possible to develop a satisfactory ground work for the handling of a very perplexing problem. The larger counties are undoubtedly spending too much money to warrant getting along without such help. For a limited period during bad times it would seem that the smallest counties could with profit employ a well trained experienced social worker.

The Demand For Retrenchment

DURING the past few years retrenchment has overshadowed everything else. The language of recession appears on almost every printed page.

Balance the budget—Eliminate—Reduce costs—Cut down on overhead — Reduce wages — Decrease output—Shorten the work day—Reduce taxes—Shorten the school year — Cut Salaries — Reorganize government bureaus—No vacations on pay—A buck a bushel or bust—on go the audible demands of unhappy economic groups who turn this way and that only to find themselves in a straight-jacket which relentlessly insists on reorganization. A day of slashing arises—here, there or anywhere.

A slashing period is a time of opportunity and a time of danger. The opportunity lies in the possibility of eliminating waste; danger

appears in aggravated opposition to bad things and good things alike. It is conceivable that a well directed social movement might sweep away from the social structure a vast mass of useless machinery without harming any vital social value. It is likewise conceivable that a blind determination to cut down costs may destroy gains that have taken decades of sacrificial service to build up, leaving untouched great fields of wasteful expenditure. What we need most is an intelligent drive to cut down costs in the light of and in harmony with a movement to conserve and protect the real values in the social heritage. Relief costs differ from ordinary costs in that they maintain a reciprocal relation. When the national income is large and expenditures in the social fields are high, relief expenditures tend to be low; when social income is small and social institutions are in consequence starved, relief for the unemployed and the handicapped grows rapidly. If it were not so famine and pestilence would still exact tremendous tolls.

The Present Alignment

AT the present time the average county in rural Utah spends more money for welfare work than all other organized agencies combined. The L. D. S. Church operating through the ward bishops and the Relief Societies comes second. There is this difference between these two organizations. The county usually confines its efforts to gathering funds through taxation. It has not developed a welfare agency through which the constructive work in distributing funds can be carried out. The county therefore although it is the largest spender is not a welfare agency in a real sense at the present time. The L. D. S. Church on the other hand both gathers its own funds and has developed a volunteer agency—The Relief Societies—to assist the bishops in distributing funds in harmony with modern acceptable standards. The L. D. S. Church has not yet attempted to develop in the stakes and wards any kind of paid service to supplement its volunteer system. Because the L. D. S. volunteer service is outstanding in its field many of the county commissioners have tended to rely on it to help handle the distribution of county funds also. Thus a two fold burden has come to rest on many of the local church relief organizations. (1) the carrying of its own load for which it was organized and, (2) the carrying of a part of the county load, over which it does not have full control and for the handling of which its organizational mechanism was not designed.

Overhead Can Be Reduced Too Much

WHERE volunteer work is ineffectively done a considerable portion of the people may more or less unconsciously become pauperized. This result arises in part because volunteer efforts often fail to function when the need is greatest and because volunteer workers are not trained and cannot be trained sufficiently to do this work adequately. It is an important doctrine in the social work profession that the highest possible percentage of the relief dollar shall get to those in need, keeping in mind satisfactory service. It is distinctly to the credit of social workers that a much higher percentage does actually arise than through any other procedure. Those who have been insisting recently that nothing shall be spent on administration in order that 100 cents on the dollar shall go to the poor, have presented a high sounding program which is so deceptive that it

constitutes a serious social danger. Under improvised and wholly volunteer machinery a very large proportion of the relief dollar fails to go where it should. Much of it also goes where real harm is done. The attainment of a high percentage is a question of right proportion between overhead and distribution. The need for a proper balance is as great in social work as it is in business. Well organized social work machinery strengthens the individual resistance to decline and constitutes a strong barrier to the menace of pauperism.

Some Opinions

THREE influential people were recently asked this question: What help does your county need most? Without any hesitation one replied, "We need a paid family case worker." Another said, "I think we need most a public health nurse. A third held, "We don't need anything bad enough to pay for it during these bad times."

Those who think that a volunteer system is adequate base their case on such propositions as these:

1. In a volunteer system overhead is at the zero point.

2. A volunteer system replaces in part individual giving and is a great improvement over such giving.

3. The volunteer method represents a stage of development and is well suited to rural conditions where resources do not warrant strong paid agencies.

4. Unpaid service gives opportunity for the exercise of the philanthropic motive and helps both those who receive and those who give.

5. The volunteer principle is particularly useful to religious organizations because pure altruistic service at a time of great need makes possible the teaching of religious truths more effectively.

Those who feel that a competent case worker should be employed by the county in spite of unfavorable economic conditions are influenced chiefly by the following positive considerations:

1. The county commissioners constitute what may be termed a general or board type of body. They handle hundreds of different problems in widely diverse fields. In some of them they wisely call in experts. In social work a profession has arisen. During the short time a commissioner is in office he cannot come to know adequately the problems involved without expert help. A county case worker could provide this help.

2. Contrary to the claims of the friends of the volunteer system, wastes under it are large, and positive harm to the social fabric is much greater than it is thought to be (in the county).

3. The fact that the times are unusually bad constitutes a strong reason for the employment of a county case worker. When danger is greatest the ablest should be at work. Mistakes are costly when millions are involved. Society cannot afford to get along with volunteer machinery alone in times like the present.

4. The volunteer method used by the L. D. S. Church in Rural Utah serves social work need within the church on a much more satisfactory basis than it can be expected to serve county welfare work. This statement holds true also where the county commissioners distribute most of the county funds through the L. D. S. bishops. The local L. D. S. Church organization was not designed to take care of county work and local church officers do not have sufficient control over county welfare work to really get at the chief difficulties which the

county commissioners encounter.

5. The use of trained help to supplement and cooperate with volunteer agencies does not necessarily mean a greater total expenditure. It means a further organization of cooperative work, and in part a redirection of effort towards social objectives making possible a use of recognized social work machinery.

Some Data on These Problems

DURING the past few years the Sociology Department of the Utah State Agricultural College has conducted studies of social welfare work in a number of rural counties. Alden Lillywhite, Miss Mercy Nelson and Welling Roskelley have gathered data dealing with the principal phases of welfare work. These studies show a surprising similarity of trends in all of the counties studied. Among the difficulties which the newly elected county commissioner faces and which indicate the need of training help are these:

1. *Local area pressure on the commissioners.* The local area from which the commissioner comes expects him to do his full duty by his own locality. This pressure along with the fact that the commissioner is well acquainted with most of those who are in need of assistance in his home district tends to bring about a very uneven distribution on the county relief roll. In one county where conditions are relatively homegeneous eight towns do not have any of their poor on the county roll. None of these towns have provided the county with a county commissioner for many years. On the other hand one town has as high as 28.4 per 1000 of population on the county roll. This town has been well represented in the commissionership. For some time the commissioners in this county have been trying to minimize this difficulty by distributing county relief through the L. D. S. bishops. This means that the bishops largely recommend those who are placed on the county roll. It might be expected that this would correct the inequality. On the contrary partial dependence on the bishops magnifies it. One bishop wants as many from his ward on the roll as he can get placed there, another wants as few on as possible or none at all. Furthermore since the commissioners have the final voice, many of those recommended by the bishops are not accepted. While ostensibly distribution is in the hands of the bishops it is quite clear that they do not have sufficient control to correct the difficulty. So that while the bishops have recommended the great majority of those who actually are on the county roll the fact that the commissioners retain the right to accept or reject and the fact that two rather popular recommending agencies are "another person" or "not given" makes it possible for such influences as locality representation on the commission or clerkship, politics, family relationship, etc., to maintain the glaring inequalities indicated above. It was a commendable thing for the commissioners in seeking relief from insistent people to turn to the local L. D. S. bishops. The bishops, however, have not provided the help needed nor does it appear that they are in a position to give it. A trained county case worker with the help of the local Relief Society Presidents could soon provide the commissioners with the information needed and with a program which would rectify the evil.

2. *The tendency to increase relief expenditures in good times and decrease them in bad times.* It has

been customary in Utah to provide liberally for the poor during good times when tax receipts were large and to cut down severely during bad times when revenues were low. In one county during the depression of 1920-24 the appropriations for relief dropped from $29,876.05 in 1920 to $23,706.18 in 1921. It remained low all through the difficult times of 1922-23-24. In the later year it was $23,862.42. In 1925 it jumped to $28,606.18 and reached a peak of $35,414.97 in 1930 when another decline set in. This astonishing procedure is not explainable in terms of any real conception of the nature and necessities of this work. If the people could get along with $23,706.18 in 1921, they could probably have done with $15,000 per year during the years 1925-29. Two things could have been done during the prosperous period which would have relieved a good deal of suffering: 1st, a fund could have been created with a deposit of $15,000 a year to take care of the coming difficult period following 1929—a surplus fund of $60,000 would have been very useful as the difficulties of 1929 hove in sight. 2nd, a competent case worker could have been employed to cooperate with volunteer agencies in undertaking constructive rehabilitation work with the objective in view of cutting the relief load down.

3. *Achieving cooperation among the various welfare agencies.* This is a perplexing problem. In the average county seat in Rural Utah there are probably one-half dozen agencies that do some form of relief work. Much of it is of an incidental type, but in each case the amount spent helps to swell the total. A conservative estimate in one county places the total for the year 1928 at $80,000.00. In ten years this would mean an expenditure of more than three quarters of a million dollars. Though nearly everyone in this county believed in the principle of cooperation there was and is yet but little machinery through which cooperation can be successfully attained. Consider the problem of clearing the names of those assisted. None of the various agencies in this county had possession of adequate knowledge of the underprivileged in the county. If an agency wanted to make its contribution fit the general scheme to which agency should it go for information? No exchange existed and none of the agencies did any clearing. If real cooperation is developed clearing names is a necessary prerequisite. Now if a county welfare worker were employed it would be a relatively, inexpensive thing with a little clerical help for all of the agencies to clear through her office. Thus a standardized control source of information would gradually develop which would be very valuable to all of the agencies. Can a county which spends three-fourths of a million dollars in 10 years afford to spend that much money without doing any clearing?

4. *The growing size of the relief burden.* In one Stake studied the total expenditures for charity in 1915 was $1,739.06, by 1928 this had grown to $2,013.57. In another county the 1915 total was $6,027.06, in 1925 it was $15,881.66. In this same area the county expenditure was $17,552.61 in 1915 and $30,269.22 in 1928. After making allowance for changes in the purchasing power of the dollar it is still obvious that the burden of relief has grown rapidly in normal times in these sections just as it has elsewhere in the nation. At the present time, in the fourth year of the depression

the national expenditures for relief have reached staggering figures and the end is not yet in sight. Cook County's recent decision to issue $40,000,000 of bonds to tide over the next six months suggests the magnitude of the problem which is still left after Federal Relief apportionments have been expended.

5. *The tendency to stay on the roll.* There appears to be a direct connection between the rapid increase in relief during the past two decades and the failure to employ trained help so that case methods could be employed. A typical case illustrates the problem. A new worthy person properly recommended applies for relief. An old client objects to being taken off the roll. In the absence of satisfactory information and in the face of insistent demanding voices the commissioners find it easier to reduce a few cases and to add another name rather than remove the old one. In many cases the amount given is too small to do much good. So the roll grows in length and the money expended increases in amount. Gradually a system develops in which it is a common thing after getting on the roll to remain on for life.

Conclusion

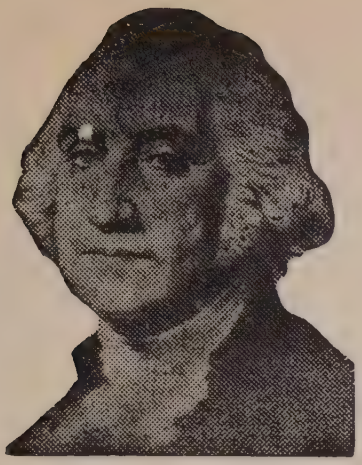
THESE studies thus strongly indicate the need of some trained paid help. It is possible that studies in other counties may show that volunteer service has been more successful in handling county relief. It is possible also that the Relief Societies would be willing to expand their efforts and their organization in order to do county work. But in the counties studied it does not appear likely that volunteer machinery can be expected to overcome the evils encountered. The importance of achieving coordination, of eliminating inequality and of attaining genuine cooperation is undoubtedly great enough to warrant not only the expenditure of considerable effort towards that end but also the spending of enough money to lay the groundwork for a satisfactory approach to this problem.

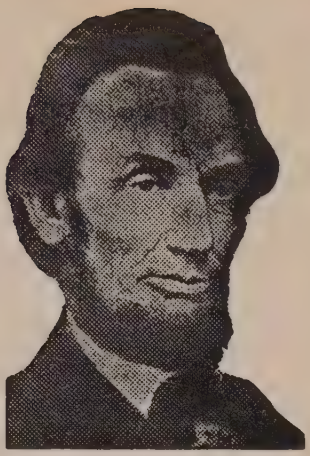
The longer this is delayed, the larger will be the task and the more burdensome will it become. After all there is nothing quite so costly to the contributor, whether he be a taxpayer or a voluntary giver, as a wholesale increase in the number who feel that they need or have a right to help from others.

Reverie

By Magdalene C. Stephens

Oh friendly muse of Memoryland,
Kind guardian of past happiness,
Thrice blest are we with hearts bereft
Who walk thy sylvan glades,
And find within thy confines fair
The peace which love left hovering there.





A Month of Anniversaries

By Lucy Rose Middleton

FEBRUARY is a month of anniversaries. It is especially significant to us Americans because of the birthdays of our most illustrious countrymen, George Washington and Abraham Lincoln. Throughout the United States homage is paid to these great men for their lives of service. As a nation we are singularly fortunate to have had men so surpassingly great to carry us through the most trying times of our history. We think of these two men not only as a soldier and a statesman, but as men of sublime character, whose lives have become enshrined in the hearts of every American.

The Anniversaries may be observed in our homes by preparing southern and western dishes which belong to the period and locality of these men. We are probably more familiar with southern dishes than with those of the West. Southern cooking has long been distinctively set apart. Its methods and style are truly different. It is exemplified in the recipes below by the following: chicken a la Maryland, candied sweet potatoes, and corn cake or corn muffins. Indian Pudding is among the few dishes that are associated with frontier days of the west. Pork, cabbage, corn and onions were also extensively used.

The idea may also be carried out in the way of cake decorations. The cherries tell the story, many times told and many times to be told again, of the boy who had the courage to tell the truth. Upright rails around the cake are symbolic of Lincoln, the rail-splitter. For foundation, there may be used any cake you like best, sponge, angel, pound or fruit. My suggestion would be a sunshine cake, to signify rejoicing.

Recipes for Lincoln's Birthday

Baked Pork Tenderloin with Fried Apple Rings

Wipe meat, sprinkle with salt and pepper (allow 1 teaspoon of salt to each pound of meat.) Place fat side up, on rack in open roasting pan. Sear for 15 minutes in hot oven. Then reduce the temperature rapidly to slow or 300 degrees, and cook until tender. Thirty minutes to the pound is allowed. Gravy may be made from the fat in the pan.

Core tart apple. Pare or not, as desired. Cut in half-inch slices and fry (saute) in butter, bacon or sausage fat until tender but not broken. Turn once. Serve with pork tenderloin.

Creamed Silverskinned Onions

3 cups small silverskinned onions.
1 cup thin cream.
¾ teaspoon salt.

Cook the onions in boiling salt water for 15 minutes. Drain, add cream, cook in double boiler until soft, adding salt the last ten minutes of cooking. Thicken slightly if desired.

Cabbage and Pineapple Salad

Combine shredded or chopped cabbage with drained, crushed pineapple. If desired, add chopped or broken nut meats or marshmallows cut in pieces. Moisten with cream dressing.

Indian Pudding

5 cups scalded milk.
1/3 cup corn meal.
½ cup molasses.
1 teaspoon salt.
1 teaspoon ginger.

Pour milk slowly on meal; cook in double boiler for 20 minutes, add molasses, salt and ginger; pour into buttered pudding dish, set in pan of hot water, and bake 2 hours in moderately slow oven (325F.) Serve with cream. If baked too rapidly, it will not whey. Ginger may be omitted.

This pudding is the kind made by our grandmothers twice removed, who baked it for hours and hours then some more hours until it was most delectably curdled.

RECIPES FOR WASHINGTON'S BIRTHDAY

Chicken A La Maryland

2 young chickens, cut in pieces for serving.
Salt and pepper.
Flour.
1/3 cup melted butter.
1 cup chicken stock.
1 egg slightly beaten.
Soft bread crumbs.
2 cups of white sauce made with cream.

Sprinkle chicken with salt and pepper, dip in flour, then in egg diluted with 1 tablespoon water, then in bread crumbs. Place in well greased pan. Bake 35-60 minutes in hot oven, basting after 5 minutes with melted butter. Serve with white sauce.

Candied Sweet Potatoes

6 boiled sweet potatoes.
1 cup brown sugar.
½ cup melted butter.
Salt.

Drain, peel, and cut potatoes in halves lengthwise. Arrange in buttered baking dish, sprinkling each layer with sugar. Pour over butter and sprinkle with salt. Bake 2 hours in slow oven (300 degrees.) Brown top in broiling oven.

Fig Corn Meal Muffins

1 egg.
1 cup cooking figs.
2 tablespoons sugar.
½ cup yellow corn meal.
1 teaspoon salt.
1 cup buttermilk.
1½ cups of flour.
4 teaspoons baking powder.
½ teaspoon soda.
2 tablespoons melted shortening.

Boil figs for ten minutes, drain and cut into small pieces. Beat egg, add sugar. Add alternately the sifted dry ingredient with the buttermilk. Add melted shortening. Mix well and fold in the figs.

Pour into greased muffin pans, and bake twenty minutes in a hot oven. Serve hot with butter.

Sunshine Cake

1½ cups sugar.
½ cup water.
1 cup pastry flour.
¼ teaspoon salt.
6 eggs.
1 teaspoon cream of tartar.

Boil the sugar and water together until the thread stage is reached. or about 216 deg. Fah. Have ready the stiffly beaten egg whites, and pour over these in a fine and steady stream the hot syrup, beating all the time, as you do in making boiled frosting. Beat until cool, then add the egg yolks. Fold in carefully the dry ingredients which have been sifted together three times. Add any flavoring you like, and bake like angel cake in an ungreased tube pan almost an hour, gradually increasing the heat from 325-350 degrees. Invert the pan to cool the cake. Ice with any plain white icing.

Upside-Down Cherry Cake

In a frying pan, place 4 tablespoons of butter; let melt, and brush sides of the pan with it. Add ½ cup of light brown sugar, let melt, and spread evenly over the pan; then add two cups of canned cherries stoned and drained from their juice. Over this, pour cake batter. Bake at 350 degrees F. about 50 minutes. A frying pan of average depth and about 9 inches across requires the following amount of cake batter:

½ cup of butter.
1½ cups of sugar.
2½ cups of cake flour.
2½ teaspoons of baking powder.
¼ teaspoon salt.
1 cup of sweet skimmed milk.
4 egg whites.

Cream butter and sugar well together. Add alternately the sifted dry ingredients with the milk. Lastly fold in the egg whites, beaten stiff, but not dry.

When baked, turn out on a platter. Decorate with whipped cream, sweetened and pressed through a pastry tube, making ribbons diagonally across the cake. Serve warm, with maraschino cherry decoration.

Mother Heart and Scouting

By Weston N. Nordgren

TWO thousand young men, about the year 64 B. C., went forth to battle in defense of their country. "Now they never had fought," the historian tells us, "yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them."

These young men, I should judge, were of Boy Scout age—in their teens; for Helaman says of them: "I had ever called them my sons, for they were all of them very young."

Their mothers had filled a God-given duty to their sons, and had instilled in them such faith in the Lord, such courage and determination that when the battle was over and Helaman went forth to find the dead, he was overjoyed; for "there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God; yea, never were men known to have fought with such miraculous strength; and with such mighty power did they fall upon the La-

manites, that they did frighten them; and for this cause did the Lamanites deliver themselves up as prisoners of war."

Mothers of today are just as interested in the welfare of their boys in America, and in other nations of the world, as were the Nephite mothers centuries ago. They teach them the self-same principles of right—principles which make them manly, which develop their character and in time make them useful citizens of this great and peace-loving land.

BUT mothers cannot always take care of their sons; part of the time at least, Bobby and Jimmy are at school, rubbing elbows with other little men; and as they grow up, they join "clubs" and "gangs" which they may organize themselves, or which others may organize for them.

Scouting was begun twenty-four years ago by an Englishman, Sir Robert S .S. Baden-Powell, who still wields a mighty influence upon the boys of the world. He is ripe in experience of war and peace and has tried to capitalize for good the instinct of boys to congregate and to form groups. In putting forth his opinion during the World Jamboree in England, when the rain poured and some of the Scouts were downhearted, he said in effect: "Any boy can be a Scout in fair weather." It is to conquer the hard things of life; to overcome obstacles and to build character that Scouting was originated.

"A Scout finds fun in hiking into the woods! He tells North from South by the moss on the trees, or East from West by the shadows.

"He can talk to a brother Scout across a river by signalling. He knows the principal trees and birds and animals that he meets; he knows which are poisonous weeds or reptiles; he can find his way by the stars as did the Indians and pioneers before him.

"If matches are forgotten, he laughs and proceeds to kindle fire by rubbing sticks together or by striking steel on flint. The fire once started, what good things he can cook out there in the open!

"He keeps himself physically fit; he avoids poisons of alcohol or tobacco; he guards his tongue from loose speech or boasting or sacrilege. When he speaks of anyone, he tries to speak well of him.

"His Scout 'good turns' to someone each day make him many friends—for the way to *have* friends is to first *be* one. His motto is 'Be Prepared' and he thinks through in advance what he would do in fire or storm. When someone is injured he is 'ready' to help him with his First Aid knowledge.

"He always tries to be a useful citizen. He helps his community.

"Another big thing a Scout enjoys is camping—there he finds fun in games or a swim—finds new friends in woods and in other fellows—and there among the trees, or under God's silent stars, or by the campfire's ruddy embers, he dreams out his great TOMORROW."*

ONE of the finest oaths in the world, and which he subscribes to is the Scout Oath:

"On my honor I will do my best—

1. To do my duty to God and my country, and to obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically

*Handbook For Boys, page 8; published by The Boy Scouts of America.

strong, mentally awake, and morally straight."

Any boy who lives up to the three points of this oath, will become a useful citizen of the Kingdom of God.

The Word of Wisdom, given to the Church through Joseph Smith the Prophet, at Kirtland, Ohio, February 27, 1833, plays a large part in the lives of boys successful in Scouting. A Scout must so live that he can "run and not be weary, and shall walk and not faint." He is able, through right diet, exercise, vigorous contact with the Great Out Doors, to "find wisdom and great treasures of knowledge, even hidden treasures" in the leaves of the trees, in the songs of birds, in the stars, and in his close, private communion with God.

He is able to live in camp with his fellow Scouts, secure in the knowledge that he is fully prepared, physically, mentally, morally, and spiritually, to meet the problems of today and tackle the tasks of tomorrow. He is a citizen away from home, a "man among men;" and at home he is of service wherever he finds opportunity for a "good turn."

RECENTLY I heard a little story that illustrates the power of the mother heart in connection with Scouting. A couple had been married for a long period of time, without being blessed with any children. At last a child came—a boy. And as the mother held him for the first time in her arms, she whispered to her husband:

"Dearest, I want you to join the Boy Scouts, so that when this little lad of ours grows up, and gets twelve years old, you will be ready and qualified to lead him into manhood."

"All right, Darling," the husband responded enthusiastically, "I'll do it. And I'll advance one rank for each son you give me!"

With that agreement, he started to work. He became a Boy Scout. He passed his first test. The thrill of "doing things" urged him on. He went ahead.

Now he has two fine sons. He did not stop after passing his Second Class rank. He climbed upward, passed his First Class test, became a Star Scout; then a Life Scout, gaining merit badges, increasing his knowledge, sharpening his interest in the Boy Scout movement and program. Still on and up, until with twenty-one merit badges and much experience to his credit, he became a full-fledged Eagle Scout.

He is going forward. He is keeping young, he is preparing himself for that day when his sons will be old enough to begin Scouting, and will look to him, as their mother looked to him, to lead them up the Eagle Scout trail to worthy manhood.

WHEN the Salt Lake Council, Boy Scouts of America, held its first annual Boy Scout "Circus" at the South High School gymnasium. Parents were invited, and several hundred came; mothers taking just as much interest as fathers in this great game of Scouting which their sons put over. There again were two thousand young men, eager, happy, strong and faithful, giving an example of what they had learned through the long winter meetings indors. Games of skill, speed and cooperation were thrown, one after the other, on the great floor of the arena—"skin the snake," first aid carry, uniform race, fire making songs, pyramid building, centipede rope race, wall scaling; and at intervals, clowning.

The boys were prepared, and took to the contests like the proverbial ducks to water. Cheer after cheer came from the watching troops; roar after roar of applause came from parents and non-participating Scouts.

A remarkable feature of the evening was the great number of officials present; men "high in the community," teachers, doctors, lawyers, journalists, farmers, some men who had lost their jobs—all rushing here and there, knowing what was needed, doing it. All were animated with the single idea of presenting to the parents a real show. And while wives and mothers and sweethearts looked on, those boys, old, middle-aged and young, played up to the mother heart.

The mothers were proud of them. Who wouldn't be?

WHETHER in camp, in schol, or at home, a boy takes his Scouting seriously. One of the most glorious and tnrilling stories illustrating this point, according to Channing Pollock, in a December issue of *Boy's Life,* is the following:

"It's a story you probably know, about the twelve-year-old boy out West who was hurt in a street-car accident. The motorman was hurt, too, but not nearly as badly as the boy, who lost both his legs. When they were dragging the little fellow from under the car, he asked them not to bother about him until they had taken care of the motorman.

"In the hospital, a nurse said to him: 'It was brave of you to think first of the motorman.'

"The lad looked at her with surprise, and said: 'Why, I had to. You see, I'm a Boy Scout'."

We are proud of that kind of Scouting spirit. "It isn't pleasant to die, but I think it was a lot more thrilling and romantic to die in that way than to be killed in a brawl."

SCOUTING is *living;* it is the greatest boys' game ever invented or thought up. It is a game Dad and Mother can play with their sons. It is "a man's game cut to a boy's size."

Latter-day Saint organizations sponsor the movement because it provides leadership, observance of the Word of Wisdom, builds clean bodies and healthy minds; gets the boy into the open—in summer camp under the direction of experts, close to nature, with the ability to cope with the elements, and to overcome obstacles in daily life, individually, or with a group; it gives him stamina, strength and endurance mentally, physically, morally and spiritually.

Every boy should have the privilege of camping this summer. Mother—help your boy to have this opportunity. Send him forth as a knight to battle the evils and temptations of the world, with Scouting his armor; the Scout Oath his lance, and the Scout Law his shield. And when his week in camp is over, or when he returns at nightfall from his school work or other labor of the day, welcome him home; give him a "feast of honor" with Word of Wisdom foods. Cherish him and love him. Guard him with your mother heart, and aid him, through entrusting him to Scouting, to become the man of whom you can be proud.

Like the two thousand young men led by the Nephite, Helaman, so our young men of today go forth, "taught by their mothers," and strengthened by actual experience in Boy Scout work, to face the morrow, with faith in their God and in their fellow men.

Happenings

By Annie Wells Cannon

IT seems but yesterday we heard
Kris Kringle's tinkling bells.
Followed by the roar and din
Of the New Year entering in
'Mid Father Time's farewells.
Now, Harlequin and Valentine appear
With merry jest and song,
'Tis so, the world wags on.

MRS. FRANCES PERKINS, New York Industrial Commissioner, is being urged for a place in the cabinet of the new president. Mrs. Perkins is strongly opposed to child labor and says to continue it at this time is to sanction extending the depression into the lives of the next generation.

INEZ HAYNES IRWIN, first woman president of the Authors' League of America, has been chosen by the National Council of Women to prepare and edit the book on the achievements of women for the Century of Progress Exposition at Chicago.

THE state of Idaho has unveiled a monument honoring the women pioneers who first entered Boise valley, 1811, with the Wilson-Price-Hunt expedition.

MRS. OLIVIA DEHN is the winner of the Scribner prize of $250 for the cover design for the forthcoming George Washington Memorial edition of Gould's History of Masonry. Mrs. Dehn is a student of the Chicago Art Institute.

LADY AGNES M. GIBBS has turned from literature to science and recently was awarded a B. S. degree by Kings College, London University.

HELEN WILLS MOODY, tennis champion, is very happy to relate her interesting game with King Gustavus of Sweden, 75 years old. She says he plays a wonderful game and is the world's champion for his age.

THE Woman's party gained a long sought victory during this congress when President Hoover signed the bill giving to women equality with men in eligibility for positions in federal service.

MILDRID DIDRICKSON, famed athlete, won her finest game in life so far when the Amateur Athletic Union finally decided not to disbar her from membership because of an unauthorized advertisement.

MRS. SAMUEL HALPIN, president of the Woman's Zionist organization is sponsoring an intensive educational campaign on Zionism among women.

MRS. INA M. HARPER, of New York and San Francisco, is said to be the owner of the Island Palmito del Verde, 75,000 acres in extent, lying in the Pacific off the coast of Mexico. She is virtually the Empress of this rich and populous island.

ELLEN TERRY'S MEMOIRS, by Edith Craig and a new biography of George Eliot by Emilie and Georgus Romieu both promise interesting studies for this winter.

PRINCESS DER LING has a new book of short stories, "Golden Phoenix," and is completing "Venerable Wisdom," a motion picture contrasting modern and old China.

MARY LOUISE MAKIR in her new novel, "The Long Knives Walked," has brought the mind back to the romantic age of Indian lore and now critics are recalling the beautiful story, Ramona, by Helen Hunt Jackson and placing it as an authentic romance of Indian life.

MRS. MINNIE D. CRAIG has been elected president of the House of Representatives in the legislative assembly of North Dakota. This is the first time in the history of the United States this honor has been bestowed upon a woman.

Going Home to Mother

By Balborg Wheelwright

I AM the happy possessor of a grand-daughter, four years old, who is very fond of stories. She prefers to have them told to her, but failing that, she will tell them herself.

One of her stories, a favorite with her, begins: "Once 'ere was a li'l boy, an him went out on a bear's tail." I suppose what the little boy really went out on was the bear's trail. Her stories invariably end with, "An him went home to him's muvver."

Bears, lions, tigers, even elephants pass through the most agitating and unusual adventures. They are exciting enough to make your hair stand on end, but at last they all go home to their "muvvers" or mothers. Is not this a more satisfactory conclusion than that of the old fairy tale—"And they married and lived happy ever after?" What rest after the storm, how soul restoring! how human! "An him went home to his muvver"—an astonishing bit of wisdom to be given out by a small person of three or four.

And does it not embody a deep truth which has come down to us from the beginning of time? Preserved in the old myths one remembers the god, Antheaus, for instance, whose strength was always renewed every time he touched his mother, Terra, the earth. But my granddaughter has invented a far more wonderful story than that one.

One of her oft-repeated adventures is when her dolly eats too much candy and gets very sick "an then her went home to her muvver." Did not the prodigal son go home to his parent? Has not her little tongue expressed a deep felt need?

Just what is meant by going home to one's mother in this larger sense is difficult to define, yet it is a universal experience. Have we not all felt at some time, often following a period of confusion and stress of circumstances, that deep sense of finding ourselves where we belonged? — a sense of restfulness, of homecoming, and general well being? It is a shifting of the spirit from the trivial and non-essential into deeper and simpler channels. It is a pause when, in the midst of this mad rush, one gets a sudden

enlarging glimpse of truth and of eternity.

I have been home to my mother very many times and by many different paths. Sometimes it was by way of a book. The Bible, with the bookmark where she left off the reading for the last time, the finding of which opened the doors of my soul anew to memories of long ago. Sometimes it has been by way of familiar songs which I knew by heart in my childhood.

Every spring there was a gathering of old friends at our house, when mother's birthday would come around. Flowers would be brought to her the first thing in the morning by her grandsons, while she was still in her bed. Flowers and friends came all day long. Before the day was over, much eating, music, and reminiscences would be enjoyed until her eyes would sparkle as they did in her youth. The tears would trickle down her furrowed cheeks in gratitude. This was a real being home with mother.

But best of all, every Spring there is a going home to my mother. When May swings into her perfumed place among the months, she finds me returning to a well loved little corner of the world. There I am faced by the wide sweep of mountains. I wander up and down the long familiar paths and greet old friends of my youth. These friends are all so kind and true. All the sordid, trivial things of life melt away in this genial atmosphere of the out-of-doors, while the spirit takes up the essence of goodness of the permanent things in life and knits them into its being. All the horrid confusion of life is made tranquil and for a while the soul kneels down in obedience to the spirit which says, "Be still and know that all is well for I am thy God and will still give thee aid." These are heaven sent periods, when the unimportant things of life are swept away in a great inrushing of eternity.

Out of the past I recall one such glorified moment. It comes back to me in fragmentary memories and yet the essentials are all there. I was crossing the King's Square in Copenhagen, going toward the harbor, where lay the ship on which I was to leave in a few moments. I had kissed my mother goodbye at the door while I still had the courage to do so without weeping. I was leaving the old world behind, with all that it held dear to me. I was turning my face westward in obedience to a call that had come to me while still a child. That glorified moment for which I had fought and struggled had arrived. I was still with my mother. Mine was still the power to choose between the flesh and the spirit. It was a moment of immense importance. I could not falter now, only a coward ever turns to look back. I swung myself up the gang plank amidst the waving of handkerchiefs and the shouting of numerous schoolmates, who were bidding me goodbye.

I remember I stood still, holding to the railing as the boat glided out into the wide, soft darkness. A sweet, tear-stained face came into view, it was that of my mother. The heat and confusion almost overcame me. I remember whispering through the dark and the stillness, childishly enough, no doubt, "Oh God, be with us, that we may meet again in that land out West, as Thou hast promised those who are faithful." Through the whispering of the spirit came complete consolation to my soul with the assurance that I had done God's will.

I found my way down a deep narrow stair-way into the bottom of the boat where the emigrants' bunks were kept. The air was stifling, all was confusion and noise. Littlle children were crying while mothers were preparing their scanty meals. Now all was changed, I had fled from my mother and I was fleeing farther and farther away. As I looked into the dark, bitter reality returned sordid and uncertain. Yet, this was no time for regrets. Anyway, much of the best in life blooms out of its apparently sordid necessities, this was only a stepping stone to bigger and better things. It was a return, a spiritual revaluation, a contrast of temporal things in the light of things eternal.

Two weeks of seasickness coupled with an intense longing for my mother had reduced me to a living skeleton. I found myself clinging to the railing of the ship once more as she glided past the statue of Liberty in New York harbor. For the first time I saw my new mother, who was to shelter me in the land of my new birth. Bless her, she was wonderful to behold, so big, so glorious.

I must have made a rather pitiful looking picture as I stepped off the boat in New York. I had two long yellow braids down my back. I held a cage with a canary bird in one hand, in the other I held a wicker basket in which were all of my belongings.

The four years that followed were years of hard work and intense adjustments to a new language, a new people, and strange customs. One day the postman brought a letter which contained the good news that I would again be given the privilege of being with my mother. She was coming to America within a few days. Overcome with joy, I could hardly sense what I was doing.

The day finally arrived. I was there at the station to meet her. I saw her as the train pulled in. I ran toward her and almost fell. I hardly knew her, she seemed so changed. She didn't know me for I had changed into a young woman. Once more I was home with my mother, and a real homecoming it was, an evaluation of spirit.

There comes a time for all of us when we are met by the need of such a rebirth. The crucial need of the world at the present moment after two years of terrible situations when the comforts of prosperity have been dashed to pieces, is a need of spiritual evaluation. Its effect upon all of us has been that which an overwhelming catastrophy only can leave. We ask ourselves as we stand appalled, "How may we meet this situation of tragedies and depression?" I answer in all seriousness and with a deep conviction, that it can be done only by going home to our mother. Only those can withstand the awful present who have the ability to enter into spiritual sanctuaries. Only the things of the spirit can save us. Health, wealth, prosperity and security, where are they now? Ask Wall Street and the bankers of our nation. Ask half of mankind. Still the spirit whispers, "Be still and know that all is well, for I am thy God and will still give thee aid."

Oh, my little grand-daughter, this is the real going home to one's mother. I can ask no more golden talisman for you to hold fast through all the years to come and on into eternity than this magic gift of the spiritual return.

Notes to the Field

Church-Wide Exhibition

THE General Board of Relief Society extends a most hearty invitation to all stakes to participate in a great church wide exhibition; the exhibition to consist of the work done or taught at the Work and Business Meeting.

This exhibition will be held during the 1933 April Conference. We hope that all stakes will respond to this invitation, and help to make this display an outstanding event.

Each stake will be limited to ten articles. These are to be delivered to 28 Bishop's Building, Salt Lake City, Utah, not later than four days before the opening of the Relief Society Conference in April, 1933. Each article is to be labeled with the name of the stake and the value of the article, the label to be sewed or pasted on securely, where it can be plainly seen.

The General Board will be responsible for the care of the articles after they receive them, also for their safe return.

Articles typical of the community are most desirable. For example, one stake has made Indian baskets and pottery, which are typical of their locality. Articles do not necessarily need to be beautiful, but may be just useful and interesting. For example, one ward makes good soap, another cards wool, another remodels clothing. These times have developed the ingenuity of our women in many lines, and numerous useful articles have been made for almost nothing, and we should like to have these things displayed, as well as the beautiful quilts, rugs, etc., and other art work.

Address all packages to:
The National Woman's Relief Society,
28 Bishop's Building,
Salt Lake City, Utah.

Be sure they will arrive on or before March 27, 1933, four days before the opening of the Relief Society General Conference, in April, 1933.

We are very desirous that every stake shall be represented, and it will be a great disappointment to us if your stake is absent. Please notify the General Secretary by March 15, 1933, that you will participate.

To the Choristers and Organists

"All one's life is music if one touches the notes rightly and in time."

IN New York some ten years ago a Hymn Society was formed by a number of hymn writers, editors, and organists who were interested in furthering hymn singing and improving the quality of hymns. They were anxious to know just what place a good hymn had in the education and character training of youth. Their conclusion was that a hymn expresses the worshiper's attitude toward God, and God's purposes in directing His children.

In a recent issue of the Improvement Era, Prof. Edward P. Kimball makes this comment: "The Lord has declared to Latter-day Saints that the songs of the righteous are a prayer unto Him, and that He will answer them with blessings on their

heads. If our song is to be a prayer it must be first of all spoken with full realization of what the poem says: Song is merely glorified speech, and speaking and understanding are the first requisites in singing, and especially in singing that is done in the service of God."

If our choristers and organists will come to realize the truth of Prof. Kimball's comment they will not have much difficulty in teaching new hymns and improving the quality of the old ones. Choristers and organists, as a group be determined to further better "hymn singing in our organization."

In the year 1933, "Let us with voices united adore Him," by learning and singing new and appropriate hymns.

It is suggested that the choristers and organists teach the hymn "Nay Speak No Ill" (No. 88 in Latter-day Saint Hymns, No. 75 in "Relief Society Song Book") so that it can be sung as a congregational song at our conference in April. It is one of the favorite hymns of our president, Louise Y. Robison. Choristers and Organists, give it the proper recognition—learn the words and the melody so that the combined effort will be satisfactory to our beloved president.

THE Councillor," a Bulletin of the National Council of Women of the United States, in reporting the Activities of Member-Presidents says regarding the activities of the Presidents of the Relief Society and Mutual Improvement Associations: "Between August 1 and November 1, Mrs. Ruth May Fox, President of the Young Ladies' Mutual Improvement Association, and 27 of her board members made 290 visits to membership units throughout the west, holding leadership conventions at which they contacted approximately 13,000 officers and leaders.

"Members of the board of directors of the National Woman's Relief Society, 23 in number, made 104 speeches about the National Council projects in connection with A Century of Progress during the summer and fall, Mrs. Louise Y. Robison, the president, speaking on that subject in Colorado, New Mexico, Arizona and Utah."

Relief Society Song Contest

THE General Board is to conduct a contest for a Relief Society song. It is to be dignified, challenging, and inspiring. The poem shall not exceed three stanzas and a chorus. The prize offered is $50.00 for the words and the music, or $25.00 for the most appropriate words for a song.

The General Board reserves the right to accept or reject any poem or song submitted. The contest closes June 15, 1933.

RULES OF THE CONTEST

1. This contest is open to all Latter-day Saints.

2. Only one poem or song may be submitted by each contestant.

3. The poem should be typewritten, if possible; where this cannot be done, it should be legibly written. Where words and music are submitted, both must be done clearly and precisely.

4. The sheet on which the poem is written should be without signature, or other identifying marks.

5. Only one side of the paper should be used.

6. Each poem, or song, must be accompanied by a stamped envelope, on which should be written the con-

testant's name and address. Nom de plumes should not be used.

7. Statement should accompany the poem that it is entered in the contest.

8. The contestant guarantees the poem or song submitted to be his or her original work, that it has never been published, that it is not now in the hands of an editor, or other person, with a view of publication, and that it will not be published nor submitted for publication until the contest is decided.

9. The judges shall consist of the music committee, one professional musician, and one of the executive board.

10. The poems or songs must be submitted not later than June 15, 1933.

11. All entries should be addressed to: The Relief Society Song Contest Committee, 28 Bishop's Building, Salt Lake City, Utah.

Notes from the Field

Oneida Stake.

THE District Demonstration sent by the Cooperative Extension Work in Home Economics, under the direction of the University of Idaho, has been working in connection with the Oneida Relief Society during the year 1932. Such subjects as Christmas gift suggestions, nutrition and food for school children, planning school lunches, food supply, the preservation of foods and methods in the storage of vegetables were covered very thoroughly. A useful course was given in the remodeling of clothing. These meetings have been largely attended, and the women in the stake have been greatly benefited. Health work has not been neglected. The stake Relief Society cooperated with the Health Association and the doctors in holding seven clinics for children between the ages of three to nine. The doctors and dentists donated their services. Relief Society Conferences have been held in all of the wards.

Snowflake Stake.

SISTER LULU J. SMITH of Snowflake stake, writes: "The death angel visited the town of Woodruff, Snowflake stake, Arizona, early in the year 1932, and took with him one of our most beloved and brilliant women, Addie S. Pace. She lived but a short span as far as years are concerned, but few have lived a life so full. Her greatest accomplishment was that of motherhood. She was an invalid many years, but still believed in fulfilling God's commandment. Ten beautiful children called her mother. Mrs. Pace was a leader in both church and civic activities. At the time of her passing she was literary class leader in the Snowflake stake Relief Society. Her interest in education made her active in Parent-Teachers' work. She was president of the Navajo County Council of Parents and Teachers. She was a poet and writer of rare ability. 'The Mormon Pageant' presented at the dedication of the Grand Canyon Bridge, was a product from her pen. Her beautiful poem 'Prospective Mother,' now dedicated to the use of the Snowflake stake Relief Society, will live on and on. With all of her charming characteristics she was so humanly human, so artistically humorous. Her association with us has been most enlight-

ening and pleasant. The ideals for which she was striving will better equip her for the great mission to which she is now called. May her soul inspiring teachings and her sweet influence still abide with us to enable us to live as she lived—the abundant life."

Boise Stake.

UNDER the direction of Myrtle A. Arthur, the Boise stake Relief Society held an exhibit in connection with the convention held September 11, 1932. This took the form of a joint flower show and exhibition of quilts made of Relief Society colors, blue and gold. Much enthusiasm was created. The annual convention of the Class Leaders of Boise Stake was held Saturday, October 23, 1932. Sister Myrtle A. Arthur, stake leader of the Work and Business department, gave an inspiring talk on "The Need of Encouraging the Young Married Women to Join the Relief Society," and a plan was presented for a new department to be called the Young Married Women's Department, introduced in the Work and Business meeting. A talk on "Preparation and Methods of Giving Lessons" was given by President Mary C. Martineau, in which she urged the class leaders to thoroughly study and prepare outlines that would interest all the members of their classes. The concluding lecture on "Adult Education," and the privileges our sisters have of building a well rounded personality through the courses of study followed by the Relief Society was given by Brother J. M. Isaacson, of the High Council. The meeting adjourned at 2 o'clock, and at 2:30 Sister Lilas Worthington, Stake Welfare worker, conducted a class for Ward Presidents and Welfare Workers, in which she took up the matter of conservation of food, and Sister Urania B. Miller, stake teacher topic leader, held a training class for teacher topic leaders.

Bear Lake Stake.

OUR lesson work has been exceptionally well taken care of, and our class leaders are women who have a desire to improve and to place the different lines of work before our sisters in such a manner that each one attending can feel fully repaid. We all know that in our Relief Society work we can gain knowledge and increase our understanding in a number of very interesting subjects. One of our projects is health work, and securing a school nurse. Her work is to raise the standard of our school children by personal contact with teachers, parents and children. Our Christmas Seal Sales and the support that we get from our County Commissioners, makes it possible for us to have our nurse in our county. We have received many favorable reports of the work accomplished by her last year. Our Social Service work is being supervised by Sister Longhurst, who took the course in Salt Lake City, a year ago. She has the ability to accomplish whatever she undertakes, and is filled with a desire to be of benefit to those in need of understanding assistance. This work is new in our community, but it is a fact that every county needs these able, well trained workers. They help to solve the problems in many different phases found in the cases needing assistance or adjustment. A trained worker in these cases goes to the bottom of a case, tries to learn the why and the where and the how of a case when working it out, and helps clients to retain home-life on a higher standard.

"The woman's camp was held in July, 1932, at Fish Haven. Our former camps have taken in women from four south-eastern counties. Last year three more counties were added to the group. One of the most delightful programs ever given was put over. Miss Hepworth and the County Committee are to be congratulated on the success of the camp. Our slogan is 'A bigger and better camp each year.' Our only regret is that more of our Bear Lake women could not attend. We extend an invitation to all women and men interested in the work to attend. This camp comes to us through the University of Idaho. The extension workers bring to the women who attend, a real three days of profitable enjoyment. Last year 521 women attended. Among the speakers were Mr. Chenworth and Dr. Halverson from the University of Idaho; Brother Melvin J. Ballard and Sister Elise B. Alder, and our own President Roy A. Welker, were among the speakers. The Neilson trio from the S. B. of U. I., and local talent assisting, was very much appreciated.

"Another project that we have tried to work out during the summer months is a program of art needlework and decorations of different kinds to be used as outlined in our Work and Business Meetings. In the summer we had a flower show and art exhibit. In the call made by the General Board for one article of clothing to be given by each member, a very good response was made."

Garfield Stake.

THE Garfield Stake has had a profitable and active year. The secretary writes: "Each ward in the stake held appropriate exercises in commemoration of the 17th of March. Two stake teachers' conventions were held, as follows: Escalante, June 18, 1932, and Junction, June 25, 1932. A short social was given after each meeting. A Genealogical pageant, 'The Hearts of the Children,' with 40 characters, was presented by the two Escalante wards for the stake Relief Society under the direction of Sister Ruby T. Osborne, and presented twice at Escalante and once at Junction. It is felt throughout the stake that much good was accomplished through the presentation of this pageant.

"Pennants for 100% teaching have been given every three months to wards earning them. This activity has increased the amount of teaching done in the stake very materially.

"Every ward has participated in the activity of collecting articles of clothing, resulting in much help to the needy.

"All Union Meetings have been held as scheduled, and all class work done. Board meetings have been held on an average of once a month. Many difficulties have to be overcome in doing Relief Society work in this stake because of the long distances to travel to get to meetings, but officers and members have the right spirit to overcome them and so we all feel well in the work and rejoice that we belong to the National Woman's Relief Society."

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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VOL. XX FEBRUARY, 1933 No. 2

EDITORIAL

Sincerity

THE second month in the year brings a galaxy of great men to our attention because their birthdays come in February. As we dwell upon their virtues and focus our minds upon their achievements, we realize that they all have one trait in common, namely sincerity. Be the man a great statesman, poet, scientist or artist, if his work is to shine resplendent through the ages it must be sincere.

Story after story could be told of President Lincoln showing his honesty of purpose, his simplicity of soul, and his realization that the important thing was for him to do the best he knew how, no matter how he was criticized or misunderstood. At one time he was speaking of an attack made on him regarding the conduct of the war for a certain alleged blunder or something worse in the southwest. The matter involved being one which came directly under the observation of the officer to whom he was talking and who possessed official evidence completely upsetting all the conclusions of the commander.

"Might it not be well for me," asked the officer, "to set this matter right in a letter to some paper stating the facts as they transpired?"

"Oh, no," replied the President, "at least not now. If I were to try to answer all the attacks made on me this shop might as well be closed to any other business. I do the very best I know how, the very best I can and I mean to keep doing so until the end. If the end bring me out all right, what is said against me won't amount to anything. If the end bring me out wrong, ten angels swearing I was right would make no difference."

Council of Women Program

THE National Council of Women are busy planning their program for the Century of Progress Exposition.

An advisory group on November 30th expressed great enthusiasm for the proposed program for Chicago and after much discussion decided that there shall be two major topics for consideration: the first "How to Obtain a Minimum of Security for Every Individual" and the second: "How to Insure Each Individual Maximum Opportunity for Self-Development."

"The committee recommends a series of roundtables, conducted by experts, for the discussion of such pertinent subjects as unemployment, housing, the regulation of production and distribution, the stagger wage plan, the banking and credit structure, and various phases of education, including vocational training and guidance and the right use of leisure. Findings of these roundtables will be brought in and made a part of the general discussion at the congress."

"The challenging purpose of the organization in attempting such a program was thus defined by Miss Phillips at the close of the meeting: "We hope to set larger objectives for all women so that they may use the power they have acquired through suffrage, personal rights, education and platform privileges in helping to solve the problems of the machine age. In short, we want to draw economics, politics and culture, too long separated, into a plan which will secure for each richer opportunities and for our country and citizens greater contentment and more effective service. Our aim is to rouse women to a sense of their political and social responsibilities."

The International Congress of Women which convenes July 16-27th will have their program center about "Our Common Cause—Civilization." Experts from many countries will be called to discuss current political and social trends and to determine the part women's organizations can play in furthering social and economic progress.

The chairman of the exhibit says: "We shall tell the story of the work of our member organizations along educational, civic, philanthropic and other lines, not in conventional fashion with dry statistics, but with colorful exhibits suggesting action. It is a challenging task to attempt to portray the splendid contribution women's organizations have made to present-day social progress, but we believe we shall find a medium to do it in some striking and original way."

The Nation Mourns

CALVIN COOLIDGE, the former President of the United States, died in his home January 5, 1933. A Nation, appreciative of the high service he rendered, sorrows at his passing. His regime was marked by the careful research he made in matters that came to the fore during his administration. He thought things through and then arrived at a clear decision. His life was a sermon to his countrymen. He was sincere, retiring, true to his trust.

His devoted wife desired that his

funeral should be as he would have it, void of ostentation and show.

The young clergyman, Albert J. Penner, offered these beautiful prayers at the services: "Almighty God, our Heavenly Father, at this moment a whole nation stricken with grief, bows before Thee. We are made to realize again the frailty and transitoriness of our life here upon earth, and our constant need of Thee, who art the eternal Rock of Ages. We thank Thee, O God, that we can cling to Thee, and that amid all the change and decay which all around we see, Thou never changest.

"It is not alone a grief stricken nation which bows before Thee, it is a thankful nation, as well. We thank Thee for the life of him whose death we now mourn. We thank Thee for what his life has meant to the country and the world. We thank Thee for the exemplary devotion which he showed in the discharge of all his public duties. We thank Thee for the faithfulness with which he served his town.

"We thank Thee for the measure of dedication which he brought to the service of the commonwealth. And, above all, do we bless Thee for the consecration with which he served his country in the highest office within the gift of the people. He kept the faith which the people placed in him.

"May we not begrudge him, whose loss we so deeply mourn, the rest with Thee which he has so richly deserved, knowing that by Thy mercy and grace he finished his course, having kept the faith."

"Almighty God, grant us Thy light to shine through the shadows of this hour. Comfort the hearts that are heavy with sorrow, and have compassion upon our weakness. Give us the vision of the large life beyond. * * * We know he is not dead—for with Thee there is no death. * * * And now we pray that Thou wouldst make his memory to be a bright and shining light upon the untried way that we still must walk, and upon the unknown path that our nation still has to go. May we share his devotion, his consecration and his ardent faith in the future, a faith that was rooted and grounded in a profound faith in Thee."

Mrs. Coolidge, who has won the admiration and love of her countrymen as did her distinguished husband, has ever set an example of wifely and maternal devotion and helpfulness. She has been a radiating power and an ever present loveliness in his life. She set an example of control at the funeral that was most praiseworthy. The press records that she entered the church, where 27 years before she and Calvin Coolidge had plighted their troth, with her head held high, elasticity in her step and a smile about her lips. She had led a devout life and her faith sustained her in parting from her life's companion.

A Beautiful Prayer

EVERY morning Grace Morrison Poole, President of the General Federation of Women's Clubs offers this beautiful prayer, "Help me dear God to make the most of the many opportunities for service that will be mine today."

"Mother Heart of Gold"

THEODORE E. CURTIS has just published a volume of beautiful poems and tributes to "Mother" entitled "Mother Heart of Gold." The paper is very fine, the print clear, the illustrations good. The volume also contains lovely tributes to "Mother" from President Heber J. Grant, President Joseph F. Smith, Elders John A. Widtsoe, Orson F. Whitney, Melvin J. Ballard, Reed Smoot, James E. Talmage and David O. McKay.

President Ivins pronounces the book "A gem." Dr. Talmage wrote to the author, "Every reader of your inspired lines is better for having read." Orson F. Whitney said, "Your poems are beautiful, you are a true poet." This volume would make a lovely gift for mothers on "Mother's Day."

"Echoes"

ANNA JOHNSON, long known because of her efficient labors in the Beehive Work has just issued a volume of poems called "Echoes." The book is divided into sections, entitled Philosophy, Songs of the Sea, Nature's Loveliness, A Bit of Nonsense Now and Then, Memories and Fancies, and Meditation.

We are surprised at the variety of thought which has come from Miss Johnson's pen. One may open the volume where she will and get an uplifting thought or a bit of humor. Many of the poems will appeal to children.

Important Announcements

WE call the attention of our readers to two announcements on page 103 of this issue. We hope there will be widespread interest in the exhibition of handwork.

We are sure the display will be a source of pleasure and profit to all who see what is being accomplished in the stakes of the Church in this department of our work. Every stake should begin immediately to prepare the exhibit that is to be sent to represent their handwork.

We all feel the need of a Relief Society song that shall be worthy of our great organization and that shall inspire us when we sing it. We hope our poets and musicians will send in some outstanding songs.

Some Pertinent Questions

Does the temperature rise or fall when I enter the room?
Do I poison the atmosphere with my whining?
Am I given to fault finding?
Am I pessimistic?
Am I harsh in my judgment?
Am I just?
Do I talk too much?
Do I talk too loud?
Do I spend my time profitably?
Am I fussy?
Am I selfish?
Am I lazy?
Am I untidy?
Am I my worst at home?
Am I dependable?

Lesson Department

Theology and Testimony

(First Week in April)

Doctrine and Covenants

ORGANIZATION OF THE CHURCH

1 *A Period of Security.* While at the Whitmer home at Fayette, the Prophet enjoyed a period of security and freedom from outside annoyance, scarcely equalled at any other time in his life. The Whitmer family was large and highly respected throughout the community in which they lived. The fact that the Prophet was welcomed at their home did much to create a friendly feeling toward him by the people of Fayette and adjacent parts of the entire country. Indeed, because of this, many of the people invited him to come to their homes and instruct them.

2. *Early Baptisms.* Soon after the Book of Mormon was translated and published, the Prophet naturally turned to the matter of effecting an organization of the individuals already converted. It will be remembered that nearly a year earlier, May 15, 1829, Joseph and Oliver were baptized at Harmony, Pennsylvania. A little later Samuel H. Smith was baptized at the same place. In June of that year, Hyrum Smith, David Whitmer, and Peter Whitmer, Jr. were baptized in Seneca Lake, not far from the Whitmer home. Considerable interest has centered in the question as to the number who had been baptized up to the time of the organization of the Church, April 6, 1830. David Whitmer places the number at seventy-five; others at thirty, thirty-five, and forty. Elder B. H. Roberts, however, has computed that the number probably did not exceed nine. (See *Comprehensive History of the Church,* Vol. 1, pp. 195, 196.)

3. *A Young Men's Organization.* Another matter of widespread interest is that nearly all of those who early joined the Church were young people. At the time of the organization, Joseph Smith was only twenty-five; Oliver Cowdery, twenty-four; David Whitmer, twenty-five; Hyrum Smith, thirty; William H. Smith, twenty-two; Peter Whitmer, Jr., twenty-one; Brigham Young, twenty-nine; Heber C. Kimball, twenty-nine; Parley P. Pratt, twenty-three; and Orson Pratt, nineteen. It appears that the New Dispensation was especially attractive to the zeal and enthusiasm of young men.

4. *Preliminary Instruction.* As early as June of 1829, the word of the Lord came to Joseph Smith in the Whitmer home at Fayette, outlining the procedure that should be followed when the Church was to be organized. Here are the Prophet's words:

"We had not long been engaged in solemn and fervent prayer, when the word of the Lord came to us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he should ordain me to the same office; and then to ordain others, as it should be made

known unto us from time to time. We were, however, commanded to defer this our ordination until such time as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate, and ordain them; and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord." (*History of the Church,* Vol. 1, pp. 60, 61.) The Prophet declares that thereafter the Lord continued to give him instruction from time to time concerning these new duties which now devolved upon him.

5. *A Comprehensive Revelation.* A few days before the *Church was* founded, the Prophet received a remarkably inclusive statement from the Lord relating to Church doctrines, organization, and management. Students are advised to read the revelation (Section 20) with care. The limitations of present space prevent more than an enumeration of the principal topics therein treated as follows:

1. Early history of the Church.
2. The Book of Mormon.
3. The existence of God.
4. Creation of Man in the image of God.
5. The Atonement of Christ.
6. Universality of Salvation.
7. Trinity of the Godhead.
8. Justification through the grace of God.
9. Proper subjects for baptism.
10. Duties of the elders, priests, teachers, and deacons.
11. Duties of the members.
12. Manner of baptism.
13. Blessing on the bread.
14. Blessing on the wine*.
15. Conferences.
16. Membership records.

6. *Organization of the Church.* Thus instructed, and in compliance with Divine command, Joseph met with a number of his associates at the Whitmer home in Fayette, New York, April 6, 1830, and six of those who had been baptized proceeded to organize the Church. The names of the six who participated in the organization are: Joseph Smith, Oliver Cowdery, David Whitmer, Hyrum Smith, Peter Whitmer, Jr., and Samuel H. Smith. Following is the Prophet's own account of the procedure:

"Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by unanimous vote. I then laid my hands on Oliver Cowdery and ordained him an Elder of the 'Church of Jesus Christ of Latter-day Saints'; after which he ordained me also to the office of an Elder of said Church. We then took

*(See Section 27:2-4.)

bread, blessed it, and brake it with them. Also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly." (*History of the Church,* Vol. 1, pp. 77, 78.)

7. Before the group disassembled, a revelation was received directing that a record be kept and that in it Joseph should be designated as "a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church through the will of God the Father." (*Doctrine and Covenants,* 21:1.) The Lord then commanded that the Church give heed unto his words, adding that his counsel should be received as if it came from the mouth of God, for he was now appointed as leader of Zion in the last days.

8. Joseph states that before the assembly was adjourned others of the brethren were ordained to different offices in the Priesthood. Several of those who attended the meeting became converted and shortly thereafter were received by baptism, among whom were Joseph's own father and mother. Martin Harris was baptized "about the same time."

9. *Bishop of the Church.* On the fourth day of February, 1831, shortly after the Prophet's first arrival in Kirtland, Edward Partridge was called by revelation to leave his merchandising business and become a bishop in the Church, to which office he was required to devote his entire time. (Ibid. 41:9.)

10. *Organization of the First Presidency.* Two years later, March 18, 1833, the First Presidency of the Church was organized, with Joseph Smith, president, and Sidney Rigdon and Frederick G. Williams, counselors. This action was in keeping with a revelation received ten days earlier, in which the Lord said to the Prophet "And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom." (Ibid. 90:6.) Indeed a year earlier Frederick G. Williams had been called by revelation to this position. (Ibid. 81:1, 2.) Of the organization the Prophet says: "Accordingly I laid my hands on Brothers Sidney and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my counselors." On the fifth of December, 1834, Oliver Cowdery, second elder of the Church (Ibid. 20:3, 4), was ordained by the Prophet as assistant-president "to officiate in the absence of the President according to his rank and appointment, viz: President Cowdery, first; President Rigdon, second; and President Williams, third, as they are severally called."

11. *The First High Council.* Meantime, February 17, 1834, the first High Council of the Church was organized at Kirtland, Ohio, with the following members: Joseph Smith, Sr., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke S. Johnson.

12. *Patriarch to the Church.* "The first patriarch to the Church in

the New Dispensation was Joseph Smith, Sen., father of the Prophet Joseph Smith, Jun. He was ordained to that office by Joseph Smith, Jun., Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, who at the time were the presidency of the Melchizedek priesthood on the 18th of December, 1834, at Kirtland, Ohio." (*Comprehensive History of the Church,* Vol. 1, p. 387.)

13. *Calling of the Twelve.* In 1834, Zion's Camp made its memorable and trying march from Kirtland to western Missouri. Measured by its immediate results, some have thought that the trek was largely unsuccessful, at least in its efforts to reinstate the suffering saints on their property in Jackson County from which they had been ruthlessly driven. But viewed in the light of a preparatory training for more important responsibilities, the "Camp's" journey of a thousand miles proved to be of inestimable value to those who did not falter, for, as the Prophet later explained, "those who went to Zion with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time."

14. The members of Zion's Camp were summoned to a special meeting held at Kirtland, Ohio, February 14, 1835, at which time it was announced by the Prophet that the meeting was called by command of God for the purpose of choosing Twelve Apostles from among their number. At the afternoon session, following an impressive prayer, and the song "Hark! listen to the trumpeters," the Three Witnesses were called upon to pray—each in turn—and to proceed with the selection of twelve men to be apostles. (See *Doctrine and Covenants* 18:37.) After prayer the witnesses were blessed by the Presidency. They then selected the following twelve men and ordained each separately:

1. Lyman E. Johnson
2. Brigham Young
3. Heber C. Kimball
4. Orson Hyde
5. David W. Paten
6. Luke S. Johnson
7. William E. M'Lellin
8. John F. Boynton
9. Orson Pratt
10. William Smith
11. Thomas B. Marsh
12. Parley P. Pratt

15. Heber C. Kimball states that after the twelve had thus been ordained by the witnesses, the First Presidency laid their hands upon them and confirmed these blessings and ordinations (See *History of the Church,* Vol. 2, 190-200.)

16. *The First Quorum of Seventy.* Two weeks later, February 28, 1835, at another meeting of those who had been members of Zion's Camp, the members of the first Quorum of Seventy were selected from their number. The names of the first seven presidents follow:

1. Hazen Aldrich
2. Leonard Rich
3. Joseph Young
4. Zebedee Coltrin
5. Levi W. Hancock
6. Lyman Sherman
7. Sylvester Smith

17. It had evidently not been revealed at this time that the seven presidents should be "chosen out of the number of seventy," (*Doctrine and Covenants* 107:93.) for five of these men were High Priests. Accordingly, at a later date these brethren were directed to unite with the High Priests' quorum and five seventies were selected to fill the places thus made vacant. The new

presidency consisted of the following:

1. Joseph Young
2. Levi W. Hancock
3. James Foster
4. Daniel S. Miles
5. Josiah Butterfield
6. Solomon Gee
7. John Gayford

18. Thus when the Church had been founded scarcely five years all of its major governing bodies had been organized and placed in operation.

Suggestions for Discussion and Review

1. Why, in your judgment, was the Church not fully organized, with all necessary officers, at one time?

2. In what sense was Zion's Camp a training school for those later selected to the Council of Twelve and the First Council of Seventy?

3. Why were the Three Witnesses called upon to select those who constituted the first Council of Twelve?

4. Why was Oliver Cowdery made a member of the First Presidency when the Prophet already had two counselors?

5. Have any additions been made to the organization of the Church since the days of the Prophet Joseph?

Teachers' Topic

THE BEATITUDES

Aim: To enable us to more fully appreciate the Beatitudes and apply their beautiful truths to our daily lives.

"Blessed are the peacemakers: For they shall be called the children of God." (Matt. 5:9.)

God delights in peace, and all who seek to bring about peace shall be like God, and shall be called children of God. Peacemakers, however, are not passive persons, but active—active in preventing and in settling disputes and in trying to get men to love and understand each other so as to live in peace. They strive to reconcile men to God, and so bring peace to their souls.

Papini tells us that "these peacemakers are not the meek of the second beatitude. The meek refrain from answering evil with evil; the peacemakers do more, they return good for evil, they bring peace where wars are flaring up. The origin of every war is self love, love which becomes love of riches, pride of possession, envy of those more wealthy, hatred of rivals; and the new law comes to teach love for all creatures, even for those who hate us. The peacemakers who teach and practice this love, cut at the root of all war. When every man loves his brothers more than himself there will be no more wars, neither great nor small, neither civil nor imperial, neither of words nor of blows, between man and man, between class and class, between people and people. The peacemakers will have conquered the earth and they will be called the true sons of God, and they will enter among the first into His Kingdom." (Papini—"Life of Christ.")

Christ was the great peacemaker. He tried to get men to love and understand each other so that they

could live in peace. "For where envying and strife is there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (James 3: 16-18.)

We should labor to promote peace in families and communities and use our influence to prevent wars—so following the example of Christ. Peacemakers shall be recognized by God as his children, because they share in His purpose. Where God lives in the souls of men, there is peace and righteousness.

Apostle Melvin J. Ballard at the last General Relief Society Conference urged: "Let us be peacemakers, and if any of your sisters, in your visits, open their hearts to you, and tell you, and some feel that they just have to, the troubles they are having with their husbands, or with a neighbor, and you can solve the trouble, do not come to Relief Society teachers' meeting and tell it. You do not have to report it to anybody, but can settle it yourselves. If you will do that you will spread the spirit of peace." (The Relief Society Magazine for May, 1932.)

Literature

THE DELIGHT OF GREAT BOOKS

(Third Week in April)

MOBY DICK—MELVILLE

"'Tis God's to judge, deny the fact who can,
The proper study of mankind is man."—Alexander Pope.

"Moby Dick" by Herman Melville is a great book. It has been likened to an epic poem, because it portrays one great figure, one great conflict, and one great emotion. The story becomes in turn myth, allegory, and parable as it deals with the inner strife in every man, the strife of spirit and sense. The conflict is told in the terms of whaling. As a book of adventure it is the adventure of a soul.

Time has recently discovered the book for us, a great book neglected in its own age, and marked it as a masterpiece of American literature. John Masefield, England's poet Laureate, comments upon the story: "In the wild beautiful romance "Moby Dick", Meville seems to have spoken the very secret of the sea, and to have drawn into his tale all the magic, all the sadness, all the wild joy of many waters. It stands quite alone, quite unlike any other book known to me. It strikes a note no other sea writer has ever struck." Lewis Mumford in the most recent biographical study of Herman Melville (1929) says of the book: "Moby Dick" is one of the first great mythologies to be created in the modern world, created, that is out of the stuff of that world, its science, its explorations, its terrestrial daring, its concentration upon power and dominion over nature—Moby Dick thus brings together the two dissevered halves of the modern world and the modern self—the externalized self bent on conquest and knowledge, and the ideal self bent on human values. Thus we have the best tragic epic of

modern times and one of the fine poetic works of all time."

Herman Melville—Ishmael.

Herman Melville, mariner and author, was born in New York on August 1, 1819, the birth year of Kingsley, Lowell, Ruskin, Whitman, and Queen Victoria.

His ancestors were of old Scottish lineage tracing their origin to a Sir Richard Melville, a nobleman of the court of Edward the First, in the thirteenth century. Allen Melville, his father, was a merchant importer whose business took him on frequent trips to Europe. In 1814 Allen Melville married Maria Ganesvoort, a lady of Dutch origin whose family won fame and honor in the War of Independence. Mr. and Mrs. Melville were correct members of society. Herman was the third of eight children.

The boy's disillusionment began at home. Of the kind but inadequate father the memories were chiefly the stories of the sea and ships and of the great ports Havre and Liverpool told by the sea-coal fire on winter evenings. Allen Melville died a bankrupt when Herman was thirteen. Mrs. Melville was a woman "fitted chiefly for the gilded prosperities of life." She is remembered by her son as "cold", "worldly", "haughty", and "severely critical" in his autobiographical novel "Pierre". The disappointments of childhood, poverty, and loneliness, account for the author's curious identification of himself with Ishmael—"an infant Ishmael driven out into the desert with no maternal Hagar to accompany and comfort him. The death of his father forced Melville to discontinue his education at the Albany Classical Institute. It was a hard-hearted world to which the boy turned while the Ganesvoort cousins continued to go to school and to have butter on their bread and cream on their porridge. He first got work as a clerk in the New York State Bank. A year later he joined an older brother in a business venture. The failure of the business sent the boy to work on his uncle's farm at Pittsfield, Massachusetts. Now the boyhood ambitions, to go to college, to become an orator, to become a traveler, to make the name of Melville glorious—all seemed unattainable.

The proud seventeen-year-old youth cut himself loose from his family and set out to see the world as a sailor on the "Highlander" bound for Liverpool. The comfortless ship, the blaspheming crew, the drudgery and hardships made the voyage particularly unpleasant. In Liverpool with romantic zest he visited the abbeys, the minsters, the green fields of his father's stories, with morbid questioning he viewed civilization's crop of human dregs in the dock of life of the world poet. The return journey after six weeks in Liverpool was fraught with more hardships and privations. Melville found himself "a sort of Ishmael in the ship without a friend or companion." In "Redburn", a record of his early life including this first sea experience we begin to read the riddle of Melville's personality. In the story we can trace his feelings about life. We see a disappointed youth who had had hopes of education, cultivation, and gentility. Like Dante he felt that he had received unforgivable affronts from the world; like Hamlet he suffered the sadness that came from diseased thought.

For the next three years Melville lived among the civilities of life; he taught school at East Albany, New

York. School teaching provided him with board and six dollars a quarter, social adequacy, and some leisure time. He made good use of these years reading widely and experimenting at authorship. "Fragments from a Writing Desk", a series of essays commenting upon life, reveals the fact that the lone hours by candlelight were nights of preparation. In 1840 Richard Henry Dana published "Two Years Before the Mast", an account of a long voyage round Cape Horn to the Spanish settlements of California. The book was a clear, wild call, the call of the sea to Melville. The sea fever coursing his veins he answered the call:

"I must go down to the seas again,
to the lonely sea and the sky,
And all I ask is a tall ship and a star
to steer her by

* * *

I must go down to the seas again to
vagrant gypsy life,
To the gull's way and the whale's
way where the wind's like a
whetted knife;
And all I ask is a merry yarn from a
laughing fellow rover,
And quiet sleep and a sweet dream
when the long trick's over."

—Masefield.

So Herman Melville went whaling on the Achusnet, sailing from New Bedford, Jan. 3, 1841.

"A whale ship was my Yale College and my Harvard," declared Herman Melville, the gentleman adventurer. He saw the golden age of whaling, the age that was to close soon with the discovery of petroleum in 1859. The Achusnet cruised in the South Pacific for fifteen months without entering a port and for six months without sighting land. The captain was tyrannical, the motley crew dissatisfied, the routine monotonous, but the adventurer learned whaling. As the ship neared the Marquesas Islands, Melville and a shipmate planned to desert the ship and escape the intolerable condition which promised to continue for four or five years longer. For the next four months Melville lived among the Typees, a cannibal tribe of the islands. The Typees were simple to the point of childishness, all things adding to the enjoyment of life instead of the defeating of life. Melville learned from these primitive people that civilization but multiplies the complexities of life and living "if truth and justice and the better principles of our nature cannot exist unless enforced by a statutebook." The moment for escape came again, this time in the form of an Australian whaler. Now Ishmael found a friend, another Ishmael, Dr. Long Ghost, the ship's physician. In this educational adventure the doctor, a man who had roved the world over, who quoted Virgil, and who was a gentleman, was a picaresque library and he who associated with him had much to read and much to learn. A mutiny occurred on the whaler as it lay in the harbor of Papeetee, Tahiti. The crew was taken on board a French man-of-war and held for five days. Melville and Dr. Ghost were freed. The next two months were spent in pleasant wanderings about Tahiti. Melville joined a whaler "Leviathan" bound for Japan leaving the brother Ishmael behind never to see or hear of him again. Honolulu lured Melville to leave the whaler, and for several months he worked as a shipping clerk. The sea fever was satisfied and the rover took the homeward journey on the frigate "United States", arriving in Boston, October, 1844. Melville left America to seek adventure. He

traveled far and experienced much.

The home coming was a joyous adventure. Melville settled down immediately to record his adventures. During the next ten years the author's chief works were completed. First came "Typee", an account of life among the Typees, a pagan Utopia. Then followed in rapid succession: "Omoo", the experiences in Tahiti; "Mardi", a fictitious story of the South Seas; "Redburn", the experiences of the first voyage to Liverpool; "White Jacket", life on the frigate "United States"; "Moby Dick", Melville's masterpiece; "Pierre", Melville's Hamlet; "Israel Potter", the life story of a Revolutionary soldier. The first books were well received, the prodigal was welcome. The later books, however, received little attention from the American reading public. During the period of intense literary activity, three noteworthy events happened in Melville's life: first, his marriage to Elizabeth Shaw; second, a trip to England to arrange for the publication of his books; third, the establishment of his home in the Berkshire Hills on the Arrowhead Farm.

It seems ironically strange that Nathaniel Hawthorne was Melville's neighbor at Arrowhead, and both men were working on their masterpieces at the same time in their Berkshire retreat. But how different the reception of their works. "The Scarlet Letter" received immediate recognition, while "Moby Dick" was definitely neglected. The Puritan setting brought reverence and understanding for Hawthorne's theme, while the sea as a setting brought a mysterious vagueness to Melville's.

Poverty again stalked with Ishmael. His books yielded very little income. But for the generosity of his wife's father he would have been in destitution. The Melville household suffered from mismanagement as well as from poverty. Mrs. Melville was not fitted for domestic life. She was, however, an understanding and loyal wife. She secured for her husband the means for a long European trip. While abroad Melville turned his attention to writing poetry, the best selections being "Battle Pieces and Aspects of War" and "Clarel, a Poem and Pilgrimage in the Holy Land". Upon his return to the United States Melville received an appointment as inspector of customs at New York. It was a partial release from poverty. The duties kept him close to the things he loved best, the sea and its ships. Years passed, almost twenty of them and at last Ishmael was free. A legacy from Mrs. Melville's brother brought the freedom. With a new enthusiasm Melville turned to authorship, but not long was granted.

On September 21, 1891, the announcement of the death of Herman Melville came as a surprise to a public that had forgotten and ignored the man they had once hailed as one of the glories of their literature.

Moby Dick—Ishmael's Story.

"Moby Dick" is a story of the sea and a tragedy of revenge.

Today the whale has become a memory. In the records of American whaling is a strange story. It is the story of Moby Dick, the terror of whaling vessels for many years. No whale was ever so fiercely hunted. He was encountered in every ocean and on every feeding ground.

From first to last Moby Dick stove fourteen boats and caused the death of over thirty men. This record was undoubtedly known by Herman Melville, the mariner.

Melville's novel is more than a story of a great white whale, it is a tragedy in which a human being is brought to disaster. Captain Ahab identified himself with God and assumed the task of judgment. His quest for revenge ended in tragedy.

"Call me Ishmael", says the teller of the story. Ishmael is lured to a whaling voyage by the stories of the demonic actions of the great white whale, Moby Dick.

Ishmael begins his adventure at the Spouter Inn, New Bedford. Here he meets a companion for his adventure, Queequeg, a cannibal carrying around with him an harpoon, an idol, and a dried human head. This strange character had left his native island far away in the West and South to learn more of the Christian lands than a few sailors could tell him. Alone he had paddled to a far distant strait frequented by whalers. After many encounters he arrived at the Spouter Inn. Ishmael is drawn to Queequeg by the sincerity and simplicity of the heathenish rites he observes daily. As a bond of friendship Ishmael joins Queequeg in his worship.

One Sunday morning Ishmael attends the Whaleman's Chapel. Father Mapple delivers an unforgettable sermon, expounding the story of Jonah and declaring the wisdom of the God of the Ages. "Woe to him who would not be true! Woe to him whose good name is more to him than goodness!—O Father! I leave eternity to Thee; for what is man that he should live out the lifetime of his God?"

On the boat that takes Ishmael and Queequeg to Nantucket to board the whaling ship "Pequod", Queequeg rescues a man whom he had previously punished for making fun of him. A mystery surrounds the captain of the "Pequod", he does not appear until the vessel has been to sea several days. The first time he appears on deck, a foreboding shiver runs over Ishmael. Captain Ahab assembles his crew. The chief mate, Starbuck, is a Quaker by descent and a prudent earnest man. Stubb, the second mate, is a happy fellow, sensible and competent; Flask, the third mate is happy and ignorant. The harpooners are Queequeg, Tashtego, an Indian, and Daggoo, a gigantic negro. With titanic pride Ahab announces the purpose of the voyage, to capture the great white whale. Moby Dick had bitten off Ahab's leg and left him humiliated and crippled. Ever since the encounter, Ahab had cherished a wild vindictiveness against the whale identifying with him all his bodily woes and all his intellectual and spiritual troubles. Ahab pledges his crew; they drink and swear death to Moby Dick. Starbuck alone remonstrates, "To be enraged with a dumb thing seems blasphemous." Ishmael takes the oath of revenge and makes Ahab's feud his own.

Night and day Ahab broods over Moby Dick. From the charts in his cabin he guides the ship to the feeding grounds in season. Every vessel sighted is accosted with the same question, "Hast seen the white whale?" The "Pequod" sails on week after week and month after month. In the Indian Ocean a

large sperm whale is killed by Stubb. Then follows the butchering of the whale, the preparation of the blubber, and the storage of the oil. During this activity Queequeg was seized with a fever. Long weary days of suffering followed. Queequeg requests a coffin-canoe to be made. All is ready and Queequeg is placed in his last bed with his harpoon, biscuits, and a flask of water. Later this odd character decides to live. When asked whether to live or die be a matter of will, he answered to the amazement of the crew, "Certainly," It was a strange incident with a strange significance in the story.

A week or two after Queequeg's strange recovery, an English whaling ship is met. The captain of the vessel tells a strange story, the story of losing his arm in an encounter with a great white whale. Ahab urges the man to seek revenge in another encounter. At last definite news of Moby Dick and his course was given to the "Pequod's" crew. Then came the chase. Somehow as Ahab nears his enemy his old humanity comes back; he understands Starbuck's love for his wife and child; he thinks of the girl-wife he deserted; he meditates on his forty wasted years. As he tries to grapple with the problem of his own nature, he asks, "Is Ahab, Ahab?" The soliloquy that follows reveals no answer for Ahab.

The next day Ahab's enemy glides back into his life. Mobey Dick appears mild as the day, a glittering white mass in the azure sea. "Call all hands", is the thundered command. The four boats are lowered, Ahab's in advance. Aware of the chase the whale bites Ahab's boat in twain. Ahab and his crew are rescued as the "Pequod" sails on the whale and drives him off. The second day comes, again the enemy glides back. The boats are lowered again. With open jaws and lashing tail Moby Dick dashes for the boats, this time throwing Ahab's boat high in the air. Ahab's ivory leg is snapped off this time. The third day comes, a calm beautiful day. In due time the boats are lowered to seek the whale. Starbuck pleads with his captain, "Go not, Moby Dick seeks thee not." Ahab staggers on; nothing can divert him. The whale is sighted and the boats give chase. Moby Dick churning his tail among the boats dashes in the bows of the mate's boat. Ahab keeps on until he is near enough to send the harpoon into his enmey. The stricken whale flew forward and bearing down on the "Pequod" shivers her sides. As the ship settles, Ahab makes one last thrust at the whale. He becomes entangled in the line and is drowned.

"The great shroud of the sea rolled on." Ishmael alone is left to tell the story.

The story finished a few months before Melville's death is in many ways a thought sequel to "Moby Dick". Melville's early gospel was that of Selfhood. After a life of spiritual turbulence he found peace and comfort. His last work, "Billy Budd", reveals a reconciliation with life and an affirmation of the divine law, " 'Tis God's to judge."

Suggestions for Study.

A. Materials.

1. Moby Dick—Melville.
2. The Delight of Great Books—Erskine.
3. Herman Melville—John Freeman.

4. Herman Melville—Lewis Mumford.

B. Projects.
   1. Music:
      a. Crossing the Bar—Tennyson.
      b. Invictus—Henley.
   2. Reading:
      a. Sea Fever—Masefield.
      b. Father Mapple's Sermon —Chapter viii.

C. Method.

The lesson and the essay on "Moby Dick" provide ample material in themselves. If any of the books listed are available, they will add much to the understanding of the greatness of the novel. There are two stories equally interesting, Melville's story and the novel.

Social Service

(Fourth Week in April)

INTERPRETING THE WORLD IN TERMS OF MEANINGS

LESSON VII.

Life is complex. A person must learn to act in relation to all of its elements. People who try to control others often misunderstand those whom they direct because of differences in what the world means. Each generation has experiences as children unknown to the childhood of its parents. The new experiences make the world mean different things. These feelings of meanings really control the behavior, conduct or reaction the individual makes to his environment. It is not possible except in an extended study of the psychology of perception and ideation to know in detail the mental processes involved. The aim of this lesson therefore is to show the need for parents and teachers to know the part "meanings" play in life so they will not misjudge children.

Suggestions for Class Procedure:

The material outlined in the reading guide is very general. As indicated there the chief value will be to see the relation of "meanings" to some specific problems. Assign the class this reading and ask them to come prepared to explain the eleven topics listed. The class leader should use the first quotation in the supplementary material as a statement to develop interest. Then discuss the topics from the reading in the pamphlet. The material under topic III in the supplementary material should be used if and as needed by the class leader. A special topic on "Conflict in the Homes because of Misunderstood words" could be assigned to a class member. An excellent summary could be made by having class members relate incidents of adult-child adjustment which have been unpleasant because the adult assumed that the child has feelings or meanings which his experience has never furnished, or which have been very successful because the adult understood the meanings as the child knew them.

The ability to put oneself in the position of the child, vicariousness, is a great art for those who would lead children.

Reading Guide for Class Members. Growth—pages 29-31.

This material is very important and will require careful intensive reading. Read the three pages through. Turn then to the paragraph on page 30 which begins: "Gradually the real and the unreal become more clear to the child." Read this carefully and note the implied questions or conclusions:

1. The child gradually develops an adjustment to a real world properly interpreted.
2. The child grows by participating in this world.
3. Children do not try to pretend.
4. Children act in the world even though it is only partially understood. They may seem to be in a world of fancy or imagination because of this incompleteness of knowledge.

After analyzing this paragraph, carefully reread the others to see how children acquire the following meanings:

1. Other children have feelings, wants, desires, etc.
2. Sharing and cooperation.
3. Safety from physical risks.
4. Use of common objects.
5. Toys.
6. Feeling of security in the home.
7. Good manners.
8. Source of comforts leading to appreciation.
9. Need for self care.
10. World of vocational opportunities.
11. Relation to control of other people.

Supplementary Material

I. The problem: (Curti, pp. 186-7).

"A baby of one month responds only to a very limited range of stimuli. Things happening in the next room are entirely beyond his ken, the past is probably non-existent in his thought, the future unimagined. He has no ideas of self or of other people, no conceptions of the world, of space or time or beauty. Taken to the top of a high hill in the midst of a fertile countryside, he would see nothing of the fields and villages, or the green hills against the sky. The sound of the engines in the city below, the whirring of an aeroplane, the rush of the wind in the pine trees—none of these would have for him either value or meaning.

Yet in five years more, taken to the same hilltop, this child will look out seeingly upon the same world, exclaiming about things far and near, asking questions, scanning the sky when he hears an aeroplane, and breathing in the odor of the pine trees with delight. Years later, as a youth, he will see a still different picture. He may be then less interested in the objects themselves than in what they stand for. Not factories in the hill villages, but problems of modern industry may occupy his mind; not the number and size of the houses, but the lives and thoughts of the people living in them. The sight of the hills against the sky may make him feel dissatisfied with his own city home and way of living; he may begin to dream and to plan out his own future.

Obviously, the same world appears very differently to different people. But for every child its meaning grows and changes with astonishing rapidity. How does the world come to take on this rich and changing significance? It would be too much to expect, ever, an entirely adequate explanation of this complex and marvelous development. The psychologist can, however, show

that it is an orderly process and point out some of the factors and principles involved."

II. An illustration of how the child learns the meaning of "Mother." (Curti, pp. 218-19).

"To the baby a few months old the word *mother* means no more than any other combination of sounds. After he has heard the word repeatedly applied to his own mother, however, it has begun to take on meaning; for now when the mother herself is absent, and he hears the word, he may respond to it with some of the behavior which was formerly called out only by the mother herself. A year-old baby, told "Mother is coming," may begin excitedly to rock back and forth in his crib, to smile and coo. After the child has begun to "think," the word *mother* may evoke ideas, as well as emotional and overt responses.

Now as time goes on the child reacts to the mother, and to the word *mother* which is applied to her by himself and others in an ever widening variety of situations. She feeds him, and the name is thus associated with (tends to call out) pleasant feeling responses connected with the dinner hour. She bathes him, caresses him, tells him stories, and tucks him in bed with a good night kiss. Thus the word *mother,* heard when the actual person is present, comes to elicit many positive reactions, and, when the child is old enough to think about his past experience, many related ideas. The word becomes capable of reinstating less pleasant responses, too, for the mother slaps his hand when he snatches at food, and speaks solemnly to him when he is naughty. Hence the word *mother* comes gradually to mean refraining from harmful actions.

In early childhood this word is likely to call up ideas of goodness, even of perfection. The mother answers all the questions the child can ask, and she tells him what is good and what is bad. Therefore he comes to think of her as an authority and a judge.

With the experiences of his later childhood, the meaning of the word *mother* alters still more. The child learns that his mother suffers, and that she sometimes makes mistakes; and when people speak to him of his mother, he may think of these things too. For a child whose mother has left home, has died, or has become insane, the word becomes charged with very special meaning. It may now evoke tears, disturbing terror-dreams, or feelings of loneliness and depression.

In later years, when the child approaching maturity, has had wide acquaintance with other mothers than his own, in actual life as well as in books and plays, the word *mother* usually has much richer meaning than it did in childhood. For children brought up in accustomed ways, the word will have a more or less standardized meaning—it will have been associated with certain common experiences. But for each individual the shading of meaning will vary according to his special experience and the social maturity he attains.[2]

III. Meaning is the varied responses stimulated by a situation. Meaning develops through experience. Each experience leaves an effect which modifies future responses. The object or situation means different things, therefore, as responses change, it is only through the gradual acquisition of experiences and their organization in adjustment that the child's world assumes meaning-

ful organization. Some homely practical problems will illustrate the necessity for care in controlling both the response the child makes to things and the effect each has on his life. A child is given a tin cup to play with. He drops it and the noise pleases him. Again and again he drops the cup as it is returned to him. He is also rewarded by the smile of his nurse who thinks it is a cute reaction. Later he is given a cup of milk. It is immediately dropped or thrown on the floor. This is what cup means.

A little child is playing when a strange kitten comes into the home. The child is attracted by the moving animal and reaches for it. The mother seeing the situation realizes that the cat might be dirty and undesirable so she shrieks and strikes at the kitten, frightening it away. But the child is also frightened and begins to cry. Sometime later a nice little clean pup was brought to the home. The child cried in fright. This is what the little animal meant.

Dr. Judd points out that learning what social situations mean is really a process of developing "expectations." For example if an adult in taking children along the highway always follows the rules of the road with pleasant results the child learns to expect that a car coming toward him means turn to the right. If the example of courtesy which the child sees is high grade and results in pleasant associations to him, being in the company of other people brings certain expectations of conduct which he tends to produce. If lawful living is his example he tends to expect obedience to law and law becomes meaningful to him as something to be respected.

Words acquire meaning through use and association. Communication is possible only when words have common meanings. These meanings don't just happen, experience determines them. The world is different in a home where conversation is almost wholly "ugh" and "ugh-hugh" or words of one syllable uttered somewhat unwillingly, from what it is in a home where words are chosen for proper expression, where questions are asked and answered freely, and conversation is common. At times parents and teachers expect children to react to words for which the child has no feeling for meaning. Many of our ethical terms such as good, sin, honest, truthful, pure, etc., come in this class. Confusion in human relations comes from a lack of meaning or lack of experience on the basis of which meaning is expressed. The child who defined "father" as a "person who gave us pennies" will often be misjudged. The child who interpreted "To our Heavenly Home on High" in terms of automobiles might be called irreverent. "Justice always gets its definition in detail from the social environment. The justice of earlier days is not the justice of modern times. The justice of the army is wholly different in its details from the justice of the factory. Justice is a mode of arranging relations and is therefore, a changing equilibrium."[3] (Judd: The Psychology of Social Institutions, p. 317). The person is a part of the situation which gives meaning. For example to a hungry child a candy toy or an apple or an orange will mean immediately something to eat. To a child who has just finished a meal such objects become toys. To a jealous young man a kindness to his lady friend by others means something to resent whereas the same act performed for his sister will bring

forth a response of gratitude. How meanings modify conduct and lead adults to care i: controlling children is summarized by Curti as follows: (Page 237-38).

"The fact that children's perceptions tend to become, as they grow older, increasingly more analytical, more logically organized, and more impersonal, may be expressed in the statement that with increase in age comes increase in accuracy. The perceptions of the young child are bound in the very nature of the case to represent, often, confusions between recalled and imagined data, to be distorted by childish interests and childish ideas, to be very inadequate as representations of reality. On the other hand, they may reflect what sometimes seems to be uncanny emphasis on important features of a situation. In their spontaneity and their symbolism they may be fresh and poetic in a way not possible in the more accurate and practical perception of adults. But the perceptual meanings of an adult's world, although often less aesthetically satisfying than the child's, are of course more serviceable in making possible effective adjustment. For all their charm, childish interpretations as well as childish speech and childish manners must be early put aside if the individual is to develop normally toward maturity."[4]

IV. Ideas - Memories - Imagination:

These words refer to meanings where the object or situation is absent. Memory is merely the re-instatement of a past experience. Imagination associates this idea with future anticipated situations. When ideas are used to plan adjustments we have the situation called thinking. Ideas will be limited wholly by the experience giving the original meanings. Miss Harrison in her little book, "Misunderstood Children" tells the story of three year old Sammie who in his eagerness to have his aunt share a new found flower came in while she was sweeping the floor. The wind scattered the results of her labor. He was sent out. Just as she finished the second time he returned to see if she was ready. Again the fluff and dust were scattered. Anger followed.

"True, she had not thought to explain to him why she wanted the door kept shut, nor had she assured him that she would let him know when he might open it. But she did not stop to think of this. He had disobeyed her intentions.

"He ought to have understood. She would be obliged to sweep the room all over again!" (P. 11).

The punishment and struggle need not be retold here. The story is effective. Why did the "naughty" behavior come?

"He had never swept a room," nor noticed that the dust had been scattered by the wind. On what basis could one assume that "he ought to have understood."

References:

[1]Curti: Child Psychology, pp. 186-7.

[2]Curti: Child Psychology, pp. 218-19.

[3]Judd: The Psychology of Social Institutions, p. 317.

[4]Curti: Ibid, pp. 237-8.

Solitude

By Merling Clyde

How I love the solitude of my own home,
When those I love have strayed away seeking pleasure;
And I am alone to follow the bent of my choosing,
To read, to write, to ponder dreamily at my leisure.
I am not lonely, for fond memories of happy hours,
A smile from a friend, a cheery word spoken hurriedly,
A slow, warm pressure of the hand come now
To live again and stir the heart tenderly.
If it were not for hours like these, when alone we face
Our true selves and see the error of our ways.
We might grow hardened, but, here, the mask slips down
And only that which is good within us stays.
Dreamily, luxuriantly, I lay away all the tired thoughts of daytime;
Content that only Peace and I are here;
Watching the flames that leap and are ever changing,
Dying down, then suddenly to reappear.
So with our hopes, so with our aims,
Giving to each task our very best;
Failing sometimes, yet quickly we, renewing,
Hope that each new day be better than the rest.
Ideals born anew at morning, now at evening
Though unfinished are yet our guiding star;
Though we stray sometimes from the path that we have chosen
There's a Hand that seems to set the gate ajar;
So that, at night-fall, when we, returning,
Find still the same sweet Peace awaiting here,
Like the flames quick upward leaping, ever trying,
Catch the torch and start again with silent tear.
Through my idle dreaming all these things seem
Clear and true. 'Tis the spark that keeps on shining,
Shining that inspires the things we do.
Heart-throbs pulsing like the fitful embers,
Glowing warm while reason tempers love;
When the ashes of our efforts lie before us,
Let us leave the verdict to the Judge who rules above.

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